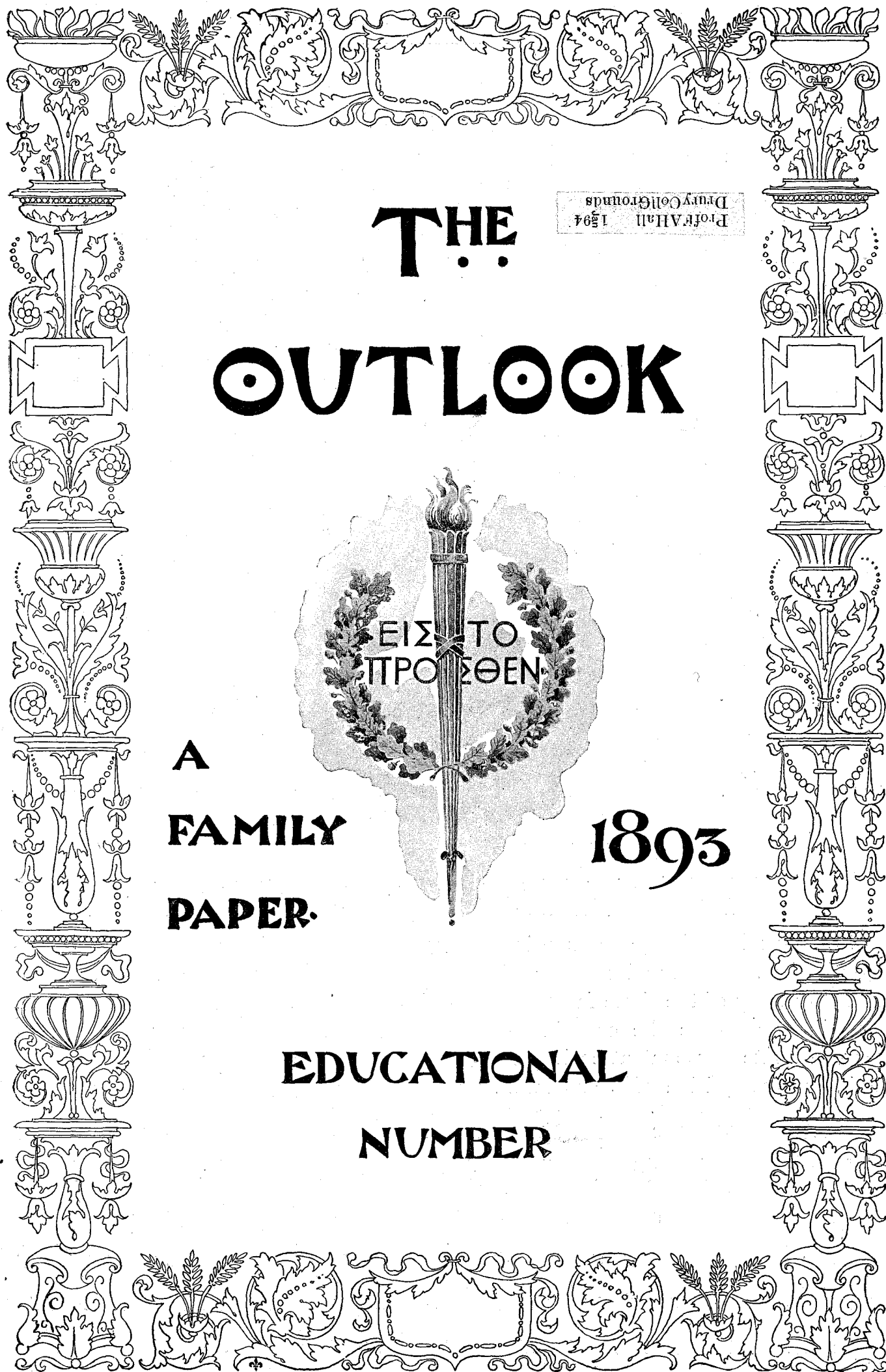
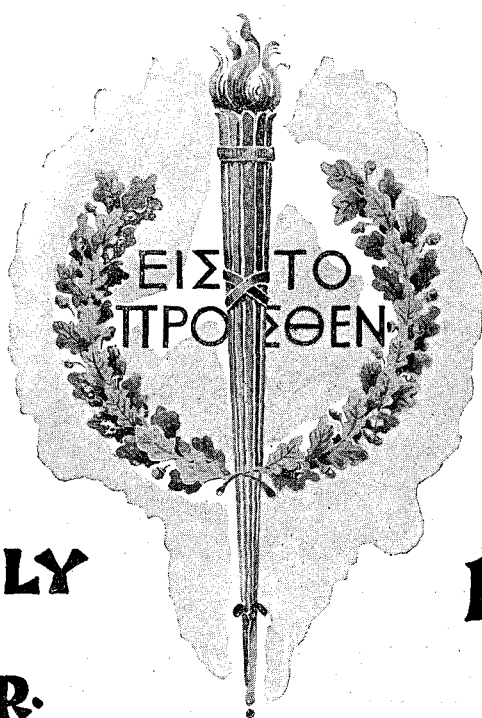




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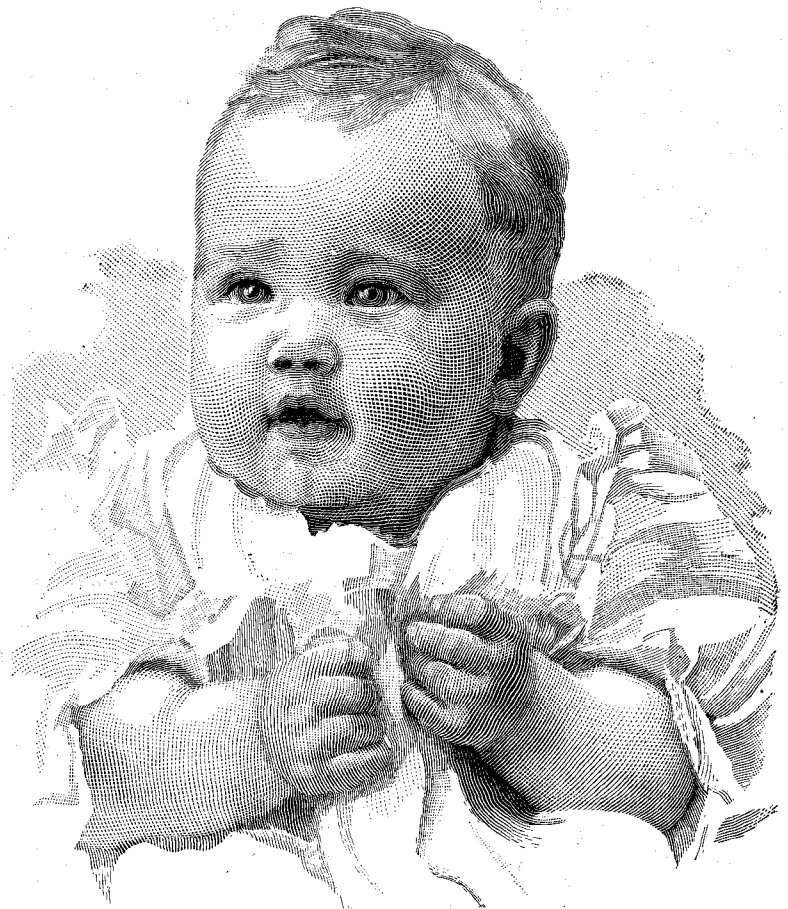
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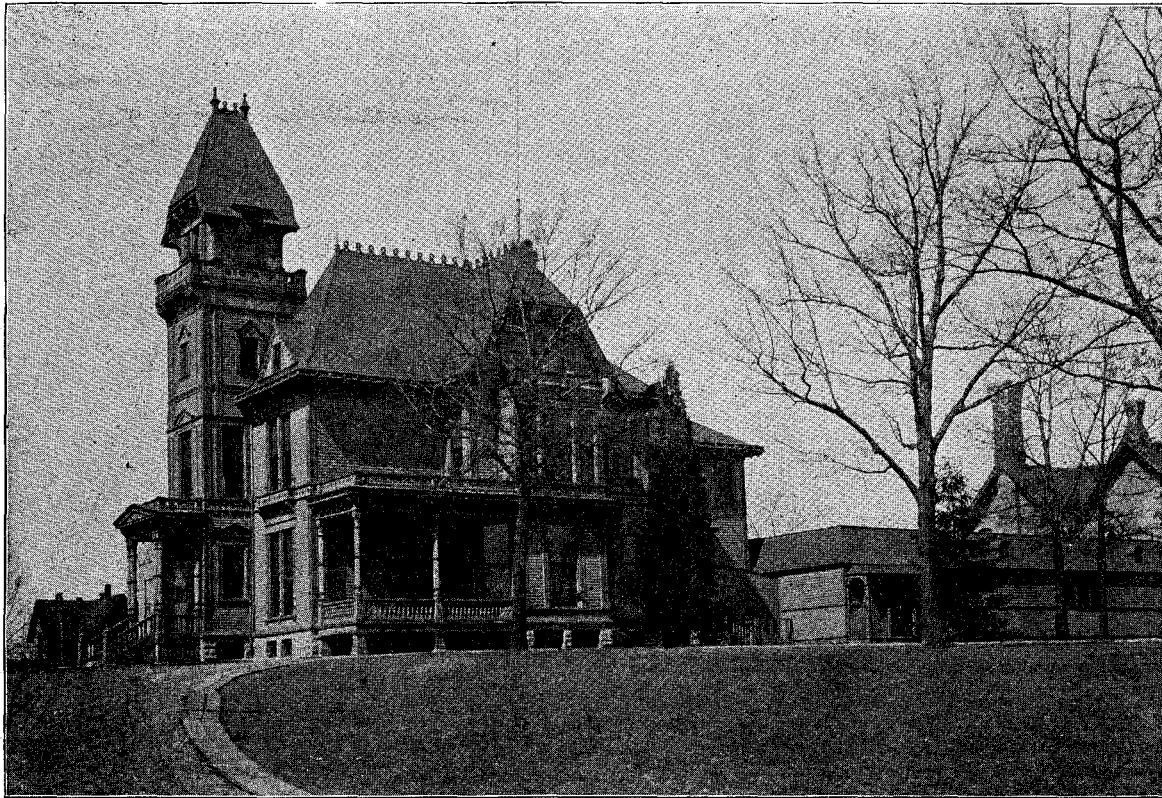
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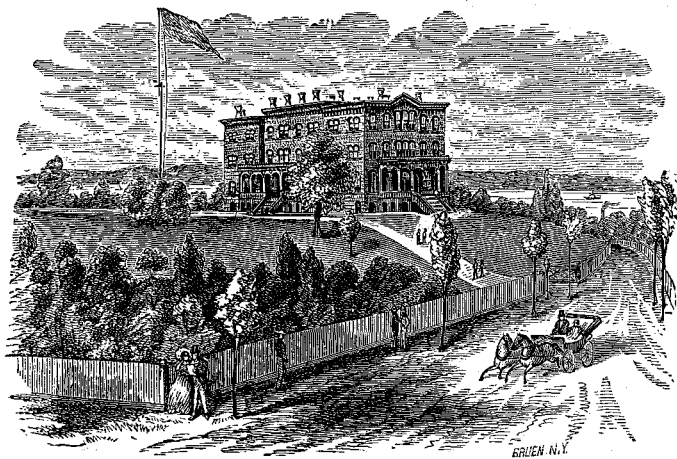
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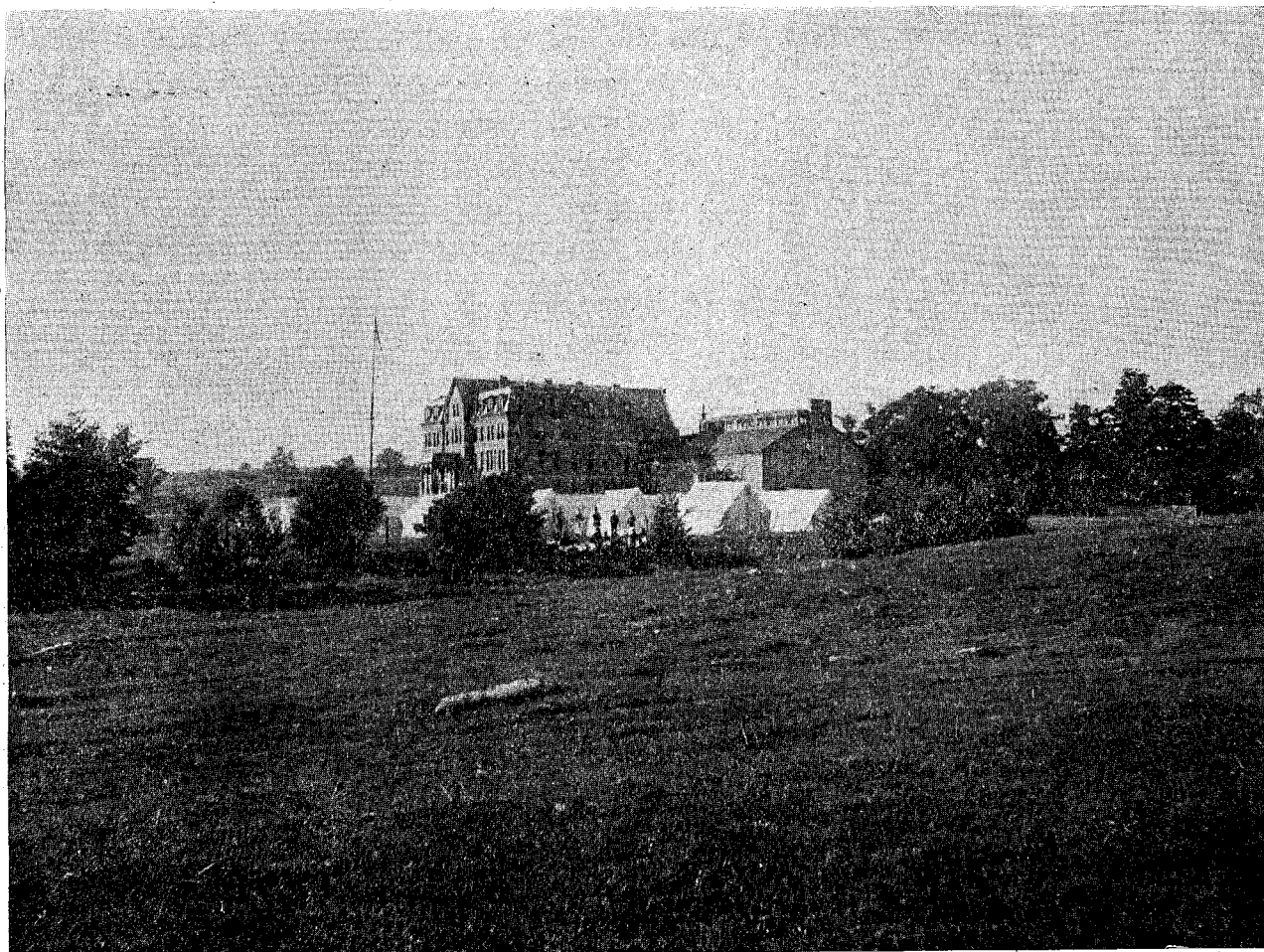
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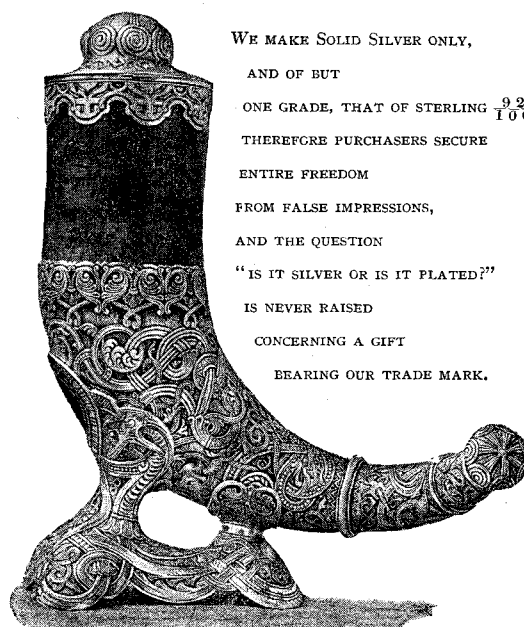


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NEW SERIES OF THE CHRISTIAN UNION

Volume 48

For Week ending 19 August, 1893

Number 8



The Week

PRESIDENT CLEVELAND'S message is a straightforward document. He does not pretend to favor international bimetallism, or bimetallism at an increased ratio for silver, or even the further coinage of silver under such restrictions as were imposed by the Bland-Allison Act of 1878. The message calls for the suspension of the silver purchases under the Sherman Act, and recommends no substitute measure by which the currency of the country may continue to be increased. On the contrary, it says: "The people of the United States are entitled to a sound and stable currency, and to money recognized as such on every exchange and in every market of the world. Their Government has no right to injure them by financial experiments opposed to the policy and practice of other civilized nations." This is gold monometallism pure and simple, and monometallism of the most extreme type. Mr. Cleveland does not even consider the fact, admitted by such monometallists as Giffen and Soetbeer, that there has not been enough gold produced to furnish "a stable currency" since the demonetization of silver in 1873, and that the same amount of gold now calls for about thirty per cent. more property than then. He in no way recognizes the fact, so strongly urged by Jevons, the last of the great monometallists, that the inadequacy of the gold supply becomes more perilous with each new nation that rejects silver and adopts gold. He does not appear to think that the complete rejection of silver by the United States, and the exclusive use of gold to supply the increasing currency needs, is in any sense a hazardous experiment. His policy has, indeed, been urged by international bimetallists in order to bring about an international revolution in favor of the free coinage of silver at the old ratio. But Mr. Cleveland does not urge it with this end in view. He squarely takes the ground that the present panic, in which the value of every kind of currency has increased, is due to the fear that our silver currency will depreciate. He therefore calls for the unconditional stoppage of the issue of silver as the remedy for the present distress.

Over against this message from President Cleveland must be set the debate on bimetallism which took place in the House of Commons the very day the message was sent to Congress. The currency changes in India precipitated the debate. Mr. Chaplin, the President of the Board of Agriculture under Lord Salisbury, characterized the closing of the mints of India to the free coinage of silver in these terms:

"By a single stroke the Government has depreciated by 15 per cent. the value of the silver held by the population of India. A more flagrant act of public plunder has never been committed by a civilized Government. The result has been a convulsed financial situation from China to Peru. If the repeal by the American Congress of the Sher-

man Act should become inevitable, it would be partly due to the error that has been committed in India. . . . The Government must be held responsible. Their action could not fail to appreciate gold throughout the world, while increasing commercial difficulties everywhere."

Sir William Harcourt, Chancellor of the Exchequer, in defending the action of the Indian Government, denied that the populace of India were suffering as much as had been alleged, and joked about Mr. Chaplin's irrepressible zeal for bimetallism. Then Mr. Balfour, the Conservative leader, took up the debate, and condemned the suspension of free coinage in India in language yet stronger than Mr. Chaplin had used. "The Government," he said, "had been driven to commit a financial crime. . . . The speech just made by the Chancellor of the Exchequer was virtually a sneer at the present financial situation. For the Chancellor of the Exchequer to get up and tell the country that he regarded with absolute indifference what happened to silver, appeared to him to be something approaching lunacy." This declaration was received with cheers, and hardly seems extreme to those who have been watching the fall in prices all over the world and the increasing inadequacy of the gold product to supply the need of more currency. In 1870 the gold available for currency purposes was \$92,000,000 a year. It has now fallen to less than \$24,000,000. The estimates are Soetbeer's, and are those most favorable to the gold monometallists. No wonder, then, that London bankers and merchants were forced to applaud Mr. Balfour when he said at the Mansion House meeting two weeks ago: "Let Germany, India, and the United States try a gold currency, and a tremor seizes every one of our commercial magnates. They look forward in the immediate future to catastrophe, and feel that the ultimate result may be a slow appreciation of the standard of value, which is perhaps the most deadening and benumbing influence that can touch the enterprise of a nation."



It is, therefore, an international question upon which Congress is to legislate. Just as the European and Australian crisis caused a demand for currency which drew upon our gold and precipitated the crisis here, so our crisis is in its turn drawing gold from Europe and intensifying the distress there. During the last four weeks twenty-five millions have been shipped us, and the Bank of England and the Imperial Bank of Germany have both raised the rate of discount to prevent a further outflow. The danger is that Congress will legislate as if our crisis were purely a local one due to purely local causes. In the Senate there is, indeed, a disposition to pass a measure of temporary relief, authorizing the issue of more currency on the deposit of Government bonds, and then to deal with the larger question of bimetallism or monometallism more at leisure. Such relief would be in accordance with the practice of the English and German Governments, which

permit their national banks to issue additional paper money at such crises upon the payment of a tax (in Germany five per cent. a year) which insures the retirement of the paper after the emergency is over. Neither gold advocates nor silver advocates can object to this measure, and it would leave our permanent policy to be acted upon when the public is not in a panic. In the House, however, the silver question, it appears, is to be passed upon first. No one defends the Sherman Act. The fact that the Administration has so construed it that the fifty millions of notes issued under it every year in payment for silver are not redeemable in silver, but in virtual promises to pay gold, makes it distasteful even to the Republican bimetalists who supported it as a better silver bill than the Bland Act. No one, therefore, opposes repeal. The question is, How? Mr. Cleveland, and those who agree with him that the United States cannot safely continue its partial bimetalism without international support, demand that the purchasing clause in the Sherman Act be stricken out, and gold alone used to increase our currency. Mr. Bland, and those who agree with him that the free coinage at the present ratio of all the silver mined will not unduly inflate the currency, demand that the silver-purchasing clause be stricken out and a free-coinage clause be substituted. Other Representatives demand the free coinage of silver at a ratio between 16 to 1 and 20 to 1, and still others demand the repeal of the Sherman Act and the revival of the Bland-Allison Act, which preceded it. A sensible agreement has been reached by which, after a fourteen days' debate, each proposition shall in turn be submitted to a vote of the House. In pursuance of this agreement Mr. Wilson, of West Virginia, formerly a free-coinage advocate, has submitted the Administration measure for the unconditional stoppage of the silver purchases, and Mr. Bland has introduced an amendment providing for free coinage at the ratio of 16 to 1. The debate is now in progress. The vote, according to agreement, is to be taken August 28.

⊗

The Ohio Democratic Convention held last week was not nearly so apathetic as its Republican predecessor, but the feeling displayed was not such as to promise a successful campaign. When the delegates poured into Cincinnati on Tuesday, it was found that many of the delegations had been instructed to support a plank demanding the free coinage of silver at the ratio of 16 to 1. When the President's message was published that evening, everything was thrown into confusion. When the sub-committee on resolutions held its prolonged session, it appeared that a majority of its members preferred condemning the President to disobeying their constituents. In the general committee on resolutions, however, the Administration men succeeded in securing an indorsement of both President Cleveland and Senator Brice. This sudden change of front on the currency question was generally attributed to the belief that no Federal patronage would be at the disposal of those who fought the Administration upon this point. It is possible, however, that party loyalty, and the certainty of a revolt of the Administration Democrats if the President were condemned, led to the attitude taken. Mr. Lawrence T. Neal, the leader of the anti-Cleveland Democrats of the State, and the proposer of the explicit anti-protection plank in the Chicago platform, was nominated for Governor.

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Thus far the South Carolina liquor experiment appears to be working well. The widely reported decision of a local judge against the constitutionality of the new law has

been practically overruled by a higher court, and the dispensary system is rapidly being brought into working order. The New York "Voice" reports the opinions of leading Prohibitionists all over South Carolina, and nearly all express the belief that a single unadorned room in a county, where liquors are sold only during certain hours, and then not to be drunk on the premises, is an immeasurable advance upon the old bar-rooms where the business was pushed night and day. They are, however, nearly unanimous against the profit feature of the new law. It is, however, too early to judge whether the new law will yield any considerable revenue. The Charleston "News and Courier," which is fighting the new order as bitterly as it would fight prohibition, criticises it one day as signifying "rum for revenue only," and another because it costs heavily for the clerical work entailed in keeping track of the sales. We learn from the "News and Courier" that in some of the counties where the dispensaries have not yet been established the people have had complete prohibition since the new law went into operation. In some of these counties the freeholders seem opposed to signing petitions for dispensaries, and we regret to find it reported that Governor Tillman is determined that the dispensaries must be established. It is, of course, in the larger towns that the chief difficulties are encountered. In Sumter the State constables were attacked by a mob when engaged in removing contraband liquor from a store in which it had been captured. They were not, however, seriously injured, and the effect of the attack upon them has been to intensify public sentiment in favor of enforcement. Governor Tillman has now armed the constables, and given them instructions to shoot if interfered with. While Governor Tillman is in the executive chair the chief danger that the enforcement of the law will not be held up to the present standard comes from the United States Courts. The present attempt to regulate in what manner the railroads shall ship and deliver liquor may be declared an unconstitutional interference with interstate commerce. Such a decision would not, however, be fatal to the law, for the police powers of the State certainly begin after the liquor is delivered, whether or not they begin the moment it enters the State.

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Mayor Pingree, of Detroit, seems to be fulfilling to the letter the promises of a reform administration upon which he was elected. The record of the abuses he has suppressed and the reforms he has initiated, published last week in the New York "Tribune," is the most cheering piece of municipal history that has appeared in many a day. Mayor Pingree's first battle was with the City Railway Company. This corporation had been given in 1862 a thirty-year franchise. In 1892 it came before the City Council, demanding an extension of its franchise for thirty years more. There was no promise to reduce fares, extend the system of transfer tickets, or increase payments to the city, yet the Common Council passed the measure by a vote of 23 to 6. Public indignation was aroused to the highest pitch, and Mayor Pingree promptly gave to it practical effect by a veto message containing these words: "Private ownership of monopolies in cities is necessarily the cause of immense financial loss to the citizens. It is the chief source of corruption in the city government. To grant what is now asked is to bind the city hand and foot for thirty years. The fact that sagacious men stand ready to pay millions of dollars for such franchises shows what they are worth to the city." Mayor Pingree recommended the sale of the franchises. The public gave him such enthusiastic

support that a majority of the Aldermen voted to sustain the veto. The street railway company has not given up the fight, but the courts have decided in favor of the Mayor, holding that the franchises have really lapsed. The Mayor's next struggle was with the gas companies, whose charters forbade the charging of any higher rate in Detroit than the average price in the five cities—Chicago, Toledo, Cleveland, Sandusky, and Buffalo. Mayor Pingree ordered an investigation, and found that the average price in these cities was \$1.06 per thousand, whereas citizens of Detroit had been charged \$1.25. As a private citizen he has brought suit to recover the money he had paid in excess of the legal rates for gas in his own household. This sum, in his case, amounted to \$300. If this test case, which is now before the courts, is decided against the company, it may lose, not only its franchise, but a large amount of its unlawfully acquired wealth. His fight with the electric light company has been equally uncompromising. By exposing the bribery used by the electric lighting monopoly to obtain a renewal of its contract, the Mayor secured the appointment of a Lighting Commission, and it is now expected that bids will be called for in a few weeks for an electric lighting plant to be operated by the city. In addition to these aggressive measures, Mayor Pingree has made good the declaration with which he began his administration, that "no railroad or other corporate property shall escape its just burden of taxation." Two great car-works, which had been assessed at \$200,000 a year, are now being taxed on \$2,000,000.

The International Socialist Congress was in session all last week in the great Tonhalle at Zurich, Switzerland. Eighteen nations were represented, England sending seventy delegates. In organizing itself the Convention voted to admit no delegates except from societies recognizing the necessity of the organization of labor concurrently with political action. The adoption of this resolution was equivalent to the exclusion of the Anarchists, and it was, therefore, violently but ineffectually opposed by that faction. The most interesting proposition up for discussion, so far as can be judged from inadequate reports, was the proposal of the Norwegian delegates that an international strike should be ordered in the event war was declared. The representatives of four nations supported this proposition, and the remainder seem to have opposed it, not from a lack of sympathy with its aim, but from a want of confidence that the measure could be made effective. It is one thing to resolve upon an international strike in the event of war, and another thing to get the workingmen of any nation actually to strike in case they believe their nation has been aggrieved. Yet the sentiment against militarism displayed at the Convention, should it permeate the working classes throughout Europe, would prove a tremendous obstacle to one nation making war upon another. The final resolutions adopted affirm the necessity of energetic agitation for the legislative protection of working women and girls. It is declared that ten hours should be the maximum day's labor for women, and six hours for girls. A resolution in favor of universal suffrage is also approved—and by universal suffrage the Socialists do not mean merely manhood suffrage.

The Society for the Prevention of Crime, of which the Rev. Dr. Parkhurst is President, has, in a letter to the Police Commissioners of this city, once more pointed out that the laws in regard to saloons and vicious resorts are being violated habitually, flagrantly, and in a wholesale way.

The Eleventh District is selected as illustrative of what is to be found in many districts. In this district the Society names by their street numbers a dozen or more gambling-houses and some fifty disreputable houses. These places are open constantly, with no attempt at concealment worth mentioning. Their existence is known, not merely to the depraved, but to every passer-by. Why, asks the Society, does not Captain Devery close them? It will be noted that the police authorities are not now condemned because this or that particular vicious resort is allowed to be open, nor because the city is not absolutely free from vice, but because they make no attempt whatever to suppress or to lessen in extent the most unquestioned and degrading criminality. The citizens know of the existence of these places; the police also know all about them; yet no arrests are made. Is it strange that the belief is universal that the violators of law pay tribute for their immunity? The Society's letter puts the case succinctly:

"The obligations of the Department are authoritatively and explicitly stated. While no one is so sanguine as to expect the complete rooting out of the gambling or of the social evil, we none of us have a right to expect that these evils will be played with by the Department. The law makes it your distinct duty to utilize the Department's power in repressing and preventing crime. No option is accorded you as to what classes of crime you shall repress, and what not. The Department is executive, not legislative."

Captain Devery's reply as given to the press is so weak and evasive that it is really a confession. He claims not to have known of the facts which any civilian could find out in half an hour. Then, evidently seeing that this plea is an admission of his absolute incompetence as a police official, he shifts his ground and claims that he is being persecuted on account of his prosecution of Gardiner, the Society's detective. The public care nothing now about the Gardiner case; they want to know why police captains grow rich in proportion as vice flourishes in their districts. The Police Commissioners owe it to themselves to put Captain Devery to his trial, and to see that that trial is not such a farce as others of the kind have been. The people of this city are long-suffering, but their patience is becoming exhausted.

The charges of cruelty brought against Superintendent Brockway, of the Elmira Reformatory, by the New York "World" are to be investigated by the New York State Board of Charities. These charges are founded on the as yet unsifted and uncorroborated stories told by young men who have been inmates of the institution. Such testimony, it need hardly be said, calls for the closest possible examination. It is not to be rejected without being tested; it is certainly not to be accepted without keen scrutiny. The newspaper which has brought the stories of alleged brutal treatment before the public has adopted every means known to the school of journalism it represents to put them in the most sensational light possible. The friends of Elmira Reformatory welcome an impartial and thorough investigation, and its officers are entirely willing to abide by the results of such a scrutiny. In times past it was the wont of machine politicians to decry the Reformatory because it "coddled the criminal;" that charge having been made absurd by the well-known fact that convicts of the habitually criminal kind always try to get sent to State's Prison rather than to the Reformatory, the pendulum has swung to the other extreme, and the charge is now that the Reformatory is brutally conducted. Mr. Brockway has for many years had the confidence and esteem of all interested in the cause of prison reform. His ideas and methods are based on a belief in character-building. His

last report is an extremely interesting and instructive study of the results of the practical working of this system; it is, indeed, a most valuable and altogether unique addition to the literature of penology. That his personal conduct has been hypocritical, brutal, and revolting is not to be believed without the most convincing evidence. The State Board of Charities cannot begin its work too soon; we hope that its report will include a complete account of the methods of the Reformatory and what it has actually accomplished, as well as a finding in relation to the sensational charges now before it.



All friends of the higher education of women must be particularly gratified at the advance made in this year alone. In addition to forward steps already chronicled by us, we notice that two of the Southern State universities—those of Alabama and Tennessee—have lately voted to admit women to the regular courses. Both institutions, in the resolutions passed, show especial solicitude that suitable homes should be found for the young women who propose to attend the colleges. The Tennessee University has also founded a liberal system of State scholarships to encourage secondary education for girls in the State. The new law of Mississippi permits women to enter the State University, and it is rumored that even the University of Virginia, which is noted for its conservatism in the past, may soon take similar action. Crossing the ocean, we find that the record of actual accomplishment in Great Britain the past year has been remarkably good. At Cambridge ten women passed the very difficult examination known as the "Mathematical Tripos;" of these, one stood between five and six on the full list, and two are classed as wranglers. In other courses at Cambridge women have won many honors. The same is true of Oxford, where one young woman obtained a first-class in chemistry, another a third-class in chemistry, and still another an excellent second-class in the School of Physics. This last girl, Miss Berkley, is the first woman to try this examination. The fact is that the taking of high honors at Oxford and Cambridge by the women students has now become so common as hardly to attract attention. It may well be asserted that the claims and hopes of those who have advocated the admission of women to competition in all the higher educational branches have been more than fulfilled.



In the case of Mrs. Florence Kelly, one of the inspectors appointed under the Factory and Workshop Law recently enacted in Illinois, the Attorney-General of that State holds that her powers as inspector are not limited to the factories and workshops specified in one section of the act, but extend to cases where certain other sections are violated. Under this interpretation of the law, an inspector, such as Mrs. Kelly, has a right to investigate all cases arising under violation of its provisions prohibiting the employment of women and girls for more than eight hours of each day, or any employment of children under fourteen years of age, or the employment of youths of either sex between the ages of fourteen and sixteen years, except under regulations insuring their physical soundness. It is thus seen that this decision gives the newly appointed inspectors wide powers of supervision. These powers ought to be used—and no doubt will be—to ameliorate the condition of many women obliged to work in the Chicago "sweatshops," the recent investigation of which by the Legislature laid bare the existence of horrors disgraceful to any so-called Christian civilization. The expression of an

aroused public sentiment in the enactment of laws such as this in Illinois is one of the hopeful signs of the times.



The success of the adaptation of the Gothenburg system, as made by the village of Union Springs, N. Y., a small summer resort on Cayuga Lake, will be watched with general interest. Under the excise act passed by the last Legislature the matter of granting saloon licenses is left to the discretion of the town Excise Board. By concurrence of that Board the matter was placed in the hands of a committee which included among its members the Episcopal and Roman Catholic clergymen of Union Springs. This committee decided upon an agreement to be submitted to every applicant for a license for his signature. This is the agreement:

"We will allow no man to pay for another man's drink. We will permit no drunkenness, nor any approach to it. We will allow no one apparently under the legal age within our doors. We will sell to no man if, by the proper persons, we are forbidden so to do. To certain other persons, their names to be passed upon by a majority of the committee, we will not sell at all. We will not sell spirits in larger quantities than a single glass, except on a physician's order, and of all such sales we will keep a record. These and such other wholesome rules as from time to time we may deem desirable we will enforce. Our entire profits, which will be large, will be handed over as frequently as possible to the town authorities, with the understanding that they will be used for the purpose of reducing the taxation of the town."



The ship canal across the Isthmus of Corinth was opened to commerce last week. Its excavation has been attended with financial and mechanical difficulties only second to those connected with the Panama failure. The canal is comparatively a short one, being only about four miles in length. Its completion has taken, in all, ten years and an expenditure of about \$12,000,000. The work was begun by the French, who supposed that, at an expense of about \$6,000,000, they could complete the canal in four or five years. It was soon discovered, however, that the high ridge in the middle portion of the proposed route was formed of rock, covered by only a light soil; it became necessary, therefore, to do a great deal more of rock cutting than had been expected. The French engineers soon gave up the project, and after some delay it was undertaken by the Greek Government, which, as we have said, has just finished the work. The object of the canal is to afford a short cut for vessels sailing to Constantinople from Venice and from Mediterranean ports; the saving between Constantinople and Venice is about one hundred and eighty-five miles. It is somewhat doubtful whether the returns from the tolls will be large enough to pay the interest on the construction bonds, but from all other points of view the canal will undoubtedly prove a permanent benefit to commerce. The project of such a canal was thought of by Alexander and Julius Cæsar, and a little work was actually done on the Isthmus by the Emperor Nero. The canal passes through the site of the ancient city of Corinth, of which only a few remains are now to be found, and it is just possible that the once splendid city where Paul preached may have a third revival of its commercial existence.



GENERAL NEWS.—There have been two deaths from cholera among the immigrants who were brought to this city from Naples by the steamship Karamania; there have also been among these passengers fourteen cases of illness, some of which are believed to be of the nature of cholera; cases of cholera continue to be reported

from Naples and other Italian cities, and it is stated that there have been two or three in Antwerp.—Two deaths from yellow fever occurred last week in Pensacola, Fla., but no new cases of yellow fever have been reported, and at present there is no cause for alarm.—Mr. Gladstone announced in the House of Commons last week that an autumn session of Parliament would be held, and that no adjournment would be made until the remaining stages of the Home Rule Bill had been passed and supply voted.—Dispatches from Buenos Ayres indicate that the revolution in the Argentine Republic is at an end, and that the Governor of the province of Buenos Ayres has fled; many arrests have been made in Colombia of persons declared to have plotted against the Governor.—Religious riots have broken out in Bombay, India, between the Mohammedans and Hindus, and about fifty persons have been killed.—The great fire in Minneapolis last Sunday destroyed over a million dollars' worth of property and left many hundred people homeless.—The elections in France take place on April 20; a victory for the Administration is generally predicted.—An increase of the cholera epidemic has been caused in Russia by the heat; the official returns show a greater number of cases of the disease than last year.—Monsignor Satolli is at present in this city, and is the guest of Archbishop Corrigan.—The decision of the Behring Sea Tribunal of Arbitration is expected to be given out for publication at once.



Educational Values

The Outlook aims to be so fundamentally educational in its view of life and its discussion of all questions that its number specially devoted to educational matters does not differ materially from other numbers. The real test of an idea or of a system, says a recent writer, is its educational value; the grade of everything being determined in the end by its uses in unfolding the mind and soul of man. More than this, the one word which makes the life of man under present conditions comprehensible is the word education. It describes more comprehensively than any other the process through which we are passing in this world, and, for the present at least, the supreme value of a truth, an idea, or an institution is its relation to this process.

This deeper conception of education has come through wider scientific knowledge and a truer psychology, and it is bearing its fruit in many directions. When men begin to understand that religion, instead of being compassed in one vivid experience, is a matter of unlimited development, unfolding, and training, it is inevitable that education should become the supreme interest of humanity. We have given up the idea of suddenly rolling the great world out of shadow into light. We begin to understand that a long and painful education lies between the sinful and ignorant world of to-day and the wise and righteous world of a thousand years hence. Education is the keyword of the Bible, and explains its apparent contradictions; God has been a teacher in all ages, and has slowly educated men out of ignorance and weakness into spiritual vision and moral strength, presenting truth, not in the divine fullness, but under the forms and in the language that were comprehensible to men. And the long process which explains the past to us must go on to a consummation still far off.

When religion, the State, and the family are recognized as being primarily educational forces, and the supreme function of the world in which we find ourselves is seen to

be the education of the individual soul, the special instrumentalities of training will hold a far higher place than at present. We value our colleges and schools more and more, but we do not value them enough. It is a comparatively small matter whether Congress passes few or many acts; it is of supreme importance that the schools and colleges give thorough, sound, and noble training. The acts of Congress may be repealed, but a defective or unsound education cannot be remedied in a generation. Society passes through generous, aspiring, and fruitful periods, and through periods of ignoble, ungenerous, and barren activity; and in each case the character of the period depends on the ideas behind it. If men have noble ideals and a vigorous moral sense, in spite of many mistakes and manifold weakness, they make substantial progress; if they part with their ideals, they inevitably decline in force, vitality, and productiveness. The line of moral and intellectual life in a community, if it could be registered, would show variations as great as the line of temperature traced by a self-registering thermometer; New England, for instance, has had her moral ascensions and declensions, and within the space of seventy-five years has presented entirely different characteristics. With this raising or lowering of the intellectual and moral tone education has more to do than any other single influence. If education is vital, progressive, aspiring, faith, hope, and vigor are infused into the whole atmosphere; if education is mechanical, perfunctory, and skeptical, the atmosphere becomes heavy, debilitating, and oppressive. For the relation between the community and its institutions of learning is more intimate and vital than most men suspect, and they are continually acting and reacting upon each other. Germany owes more to its universities and gymnasia than to any other single influence. The nation which has, for the day at least, the primacy of Europe owes its great position and its immense achievements in knowledge, science, war, and, later, in commerce, mainly to the thoroughness of the work done in her institutions of learning. The Germans are by no means the most gifted of modern peoples—although their gifts are neither few nor small—but they are the most thoroughly trained, and their training has been gained mainly in the universities. German education has defects which are becoming more and more evident; but, whatever change of method or direction may be necessary, the great element of thoroughness will remain unchanged; it is that which has made the Germans great in philosophy, in science, in war, and in commerce.

And this result could not have been accomplished if the German university had not been the natural outgrowth of the life about it, and had not fitted itself completely to the conditions of that life. For, while the ends of education are the same in all countries, as in all ages, the methods by which these ends are secured must adjust themselves to the vital conditions of different races. There are wide differences between French, German, and English education, as there were between Greek and Roman education. And these very differences bring out in clear light the close and constant relationship between a people and its schools. We are largely what our schools make us, and, in turn, our schools are largely what we make them. In their condition we discover our own condition; their adversity is our adversity, and their prosperity is our prosperity. To cherish and nourish them is, therefore, a matter of chief importance to us; they need more thought than we are giving them; teachers ought to have the dignity of greater permanency of tenure and larger salaries; and whatever generosity has been shown education in the matter of endowments ought to be increased many fold. The wealth of this Nation is as yet very inadequately represented in its schools

and colleges, and until it is so represented that wealth will not be free from the taint of selfishness and vulgarity.

A Very Sane Bimetallist

We quote in another column from a notable speech by Mr. A. J. Balfour, of England, in favor of bimetallism. Mr. Balfour is best known in this country by his Conservative leadership on the Irish question; but before Ireland and its affairs absorbed his attention, he was, as he reminds his hearers, chairman of a commission which sat upon this question of currency. And if the English papers are correct in attributing to Mr. Goschen views in the main agreeing with those of Mr. Balfour, then the weight of two among the most eminent financial names on the Conservative side of English politics must be counted in favor of bimetallism. This fact, as well as the arguments by which Mr. Balfour sustains his opinions, are the more worthy of our readers' attention because some of the recent absurd utterances of wild talkers from our own Western States might otherwise lead them to entertain the opinion, which Mr. Balfour quotes only to condemn, that "the man who maintains the possibility of bimetallism should be ranked with those who think that the sun goes round the earth or that the earth itself is a flat disc." We are well aware that the phrase "economist of reputation" is one capable of very flexible application. Nevertheless, Mr. Balfour's assertion, "I doubt whether there is a single economist of reputation, under sixty years of age, who will commit himself to the view that it is impossible to maintain a double standard," outweighs the noisy assertions and cheap assumptions of certain American journals that such impossibility is recognized by all economic scholars, and makes it necessary for them to demonstrate what they are now generally contented with asserting. The objection that bimetallism is impossible is still fatal if true; but it must be proved true—it cannot be taken for granted. And against it is the fact, surely a weighty one, that bimetallism was actually maintained, with very inconsiderable variation in the respective values of the two metals, for a considerable period of years.

Mr. Balfour's argument for bimetallism was stated with a clearness which makes it not difficult of understanding by those who disclaim all expert knowledge on the subject. What are the most important conditions in a legal tender? First, that it should be stable—that is, that a debt contracted in it should neither increase nor decrease in amount by the mere passage of time. Second, that it should be always accessible; impossible to be so hoarded by one government for political reasons, or, we may add, by speculators for gambling purposes, or even spontaneously and by popular action in a panic, to such an extent as to paralyze commerce. Third, that it should be international—equally available as a legal tender in all the markets of the world. Mr. Balfour contends—we think successfully—that none of these conditions is fulfilled by the single standard. Gold is not stable in value. On the contrary, as little, if any, more gold is mined to-day than is required in the arts and sciences; and as the demands of trade and commerce for money are enormously and rapidly increasing, gold is of necessity appreciating in value, and every debtor has to pay a larger amount in industry or the products of industry when he pays his debt than his debt called for when it was contracted. Gold is not accessible. On the contrary, it is quite possible that it should be so hoarded by combinations, either political, speculative, or even spontaneous and undeliberative, as to bring on just such a world-wide financial distress as the present

And gold is not international. It is not the standard of China or India, and the attempt to make it the standard of the latter country has accelerated and intensified the present distress.

The question of the currency is of immeasurably more importance than the mere question of the Sherman Act; and, because it is an international question, transcends that of the tariff. Upon its solution, more perhaps than upon any other factor in either politics or commerce, depend both public and private material welfare. It is, therefore, of the first importance that those who mean to exert any influence on this question should endeavor to establish in their own minds certain great fundamental principles, by which they may better be able to try party policies and expedients from time to time.

A New Spirit

Whatever may be the duration of Mr. Gladstone's present Administration, that Administration will leave its mark and the impress of the new spirit in English politics on all the Government departments at Whitehall. Excepting in the Foreign and Colonial Offices, where there has been little alteration in the policy pursued by Lord Salisbury during the 1886-92 Administration, every department has been affected by the new spirit. It has shown itself in the War Office and the Admiralty, in the better treatment accorded the humbler wage-earners in the gun factories, the arsenals, and dock-yards. In the Board of Trade the same spirit has been manifested in the reorganization and extension of the Labor Bureau on lines which were described not long ago in *The Outlook*. At the Home Office it has been apparent in the new and more stringent regulations applying to unhealthy trades and in the large increase in the staff of factory and workshop inspectors; while at the Local Government Board—the department which has the oversight of municipal administration and the general supervision of the working of the poor laws—the same spirit has been unmistakably at work. There it has broken down the walls which for more than half a century the well-to-do and the middle classes had maintained around poor-law politics. A year ago a workman, while eligible for the House of Commons, the Town Council, or the School Board, could have no place on a Board of Guardians. This disability was at once removed when a Radical was appointed by Mr. Gladstone as Parliamentary head of the Local Government Board. Nowhere, however, has this new spirit—call it Socialism or what one will—been more active than in the Committee of Council for Education, the State department which administers the numerous Elementary and Technical Education Acts. Lord Salisbury's Government, in the last year of its existence, passed an Act making the elementary day-schools free.

The Radical Minister for Education is also responsible for a most noteworthy new departure in connection with the State-aided evening-schools. The new code for the session which will commence next September has lately been published, and in it is a carefully elaborated scheme for teaching the duties of citizenship. The idea is to educate the students attending the evening classes as to the history and working of the local and central governments—to inform them as to the duties of every class of public officer, from the parish overseers, who levy and collect the local taxes, to the Speaker of the House of Commons, who exercises greater powers than any other commoner in the land, and to impress upon them their own duties and responsibilities as

neighbors and citizens. The new spirit characterizes the scheme from beginning to end; but it is especially apparent in that part of the code dealing with the Government and the municipalities as employers of labor. Emphasis is laid on "the duty of the community to sympathize with every reasonable effort of the workers to improve their condition and develop their intelligence." "A healthy and skillful body of workers, upright in character and self-reliant," it is added in this Government document, "is a source of strength to the country." The English Radicals at the present juncture of affairs in Parliament may be pardoned for feeling at times a little discouraged and despondent as to the immediate legislative outlook; but when they turn round and look across Palace Yard from St. Stephen's to Whitehall, from the Legislative Chamber to the Administrative Department, come what may of the Radical measures which for this session have had to be dropped, they cannot but feel that their successes at the polls twelve months ago were not in vain.



The Only Safe Method

There are two qualities which are constantly coming to light in connection with almost every misunderstanding or disagreement among bodies of men who are working together for a common end. When such men fall out, it will generally be found that there has been, on the part of somebody, lack of courage or lack of frankness. Sometimes sharp differences of view oblige men to separate and form new combinations; but the great majority of differences which arise between those who are working together are due to somebody's lack of courage and frankness. There is only one sound and wise way of managing common interests, and that is the way of absolute frankness and courage. If a group of men are to be controlled, it ought to be done by the methods of the statesman, not by those of the politician; by force of ideas and vigor of presentation, rather than by avoidance of open discussion and by those private agreements which degenerate into intrigues. We are constantly tempted to distrust our fellows and to seek to accomplish the things we have at heart by placating individuals and trying to bring them to support our views privately, instead of courageously trusting the good sense of others, frankly stating the thing we want done, and relying upon the validity of the ideas and the force of the presentment to carry our ends. It is a great blunder to manage a body of men by any method which lacks frankness and candor. In the long run, such a method is certain to undermine the position of the man who uses it, and to bring down upon his head the structure which he has so carefully put together. The man who lacks frankness in dealing with other men is always at a grave disadvantage when any misunderstanding of his method or attitude arises. The most innocent things he has done in the best possible spirit are construed against him. To face things squarely, to state them frankly, and to insist always on complete publicity and entire freedom of discussion, is the only sound method of dealing with organizations of any kind.



Editorial Notes

A Roman Catholic Convention was held in Colorado last week, at which no resolutions were passed in favor of the free coinage of silver!

A serio-comic instance of sham science caught in its own trap is found in the suit brought by a Kansas farmer against a "rain-

maker" who, the farmer asserts, brought on a cloudburst which ruined his crops.

There is an ordinance in Pittsburg, says the "Post" of that city, requiring a record to be kept of all houses conducted in violation of law. In other words, officials sworn to enforce the law are required to keep a record of the cases in which they violate their oath!

A writer in the "Forum" asserts that there are 400,000 more pensioners on the Government pension rolls than there were soldiers in the Confederate service. A second curious fact, derived from another source, is that, while our pension list has grown enormously in numbers in recent years, the list of pensioners on the State of Georgia (which pays a certain amount to men wounded in the Confederate service) has steadily and regularly decreased.

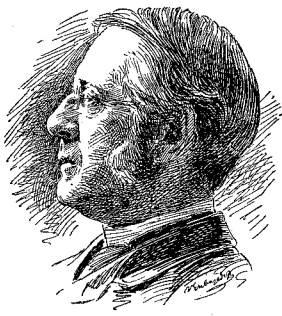
A letter just received from a subscriber in Tampa, Fla., confirms the report, mentioned in The Outlook two weeks ago, that Port Tampa is to be the point from which the Louisiana Lottery Company will carry on "their enormous express business as well as their printing and electrotyping," after the removal to Honduras at the end of this year. It is quite possible to meet the impudent attempt of the Company to continue its business here by repressive legislation. Congress must act at once.

An interesting illustration of "Christian comprehensiveness" is cited in a personal letter written by the Rev. James M. Whiton, who is now in England. "At Liverpool," writes Dr. Whiton, "I was preaching to Baptists, but was the guest of the Episcopal rector in Wavertree. The Baptists invited me to administer the communion, and the rector asked me to read the lesson in his afternoon service. He also wished me to preach, but this I declined, having two other sermons that day. Then the Unitarian minister wished me to preach for him on a later day."

A newspaper dispatch states that at Golden, Colorado, "President Cleveland has been hanged in effigy by free silver enthusiasts." This is a legitimate result of such silly utterances as Governor Waite's "blood up to the horses' bridles" talk. Great economic and financial questions are not settled by rant or hatred. The legislation Congress adopts will be approved or condemned by the country, not because it happens to help or injure the business of silver owners or bank directors, but because it is or is not for the permanent best interest of the whole people.

It is not every one who is bitten with the autograph mania. Mr. James Payne tells of a London lady of fashion at a charitable fair who objected to paying four-and-sixpence for the ordinary three-and-sixpence edition of some novels. When her attention was called to the fact that the authors had written their autographs on the fly-leaves, which added value to the books, she exclaimed: "More valuable! What, *to be scribbled in?* Certainly not." We believe it was Mark Twain who used to respond to requests for autographs by postal cards expressing his great willingness to accede to the request for his signature, which was appended, accordingly, *in type*.

The New York "Evening Post," in a monometallist editorial, quotes Chevalier as "the great champion of silver in his day." This is rather amusing. Chevalier was a silver man only because he was a monometallist who joined the creditor classes of his day in demanding the demonetization of gold. The argument then against gold was the same as the argument now against silver, except that it was far stronger. Gold was being produced in ten times the quantity of a few years before, and at less than half the labor-cost. Chevalier predicted that it could not be kept at a par with silver, no matter if all France continued its interest-bearing and debt-paying powers. The only important difference between Chevalier and the "Evening Post" is that everybody, including the "Post," now admits that Chevalier was completely in the wrong.



Charles W. Eliot,
Harvard University.



Seth Low,
Columbia College.



W. R. Harper,
Chicago University.



Wm. De Witt Hyde,
Bowdoin College.



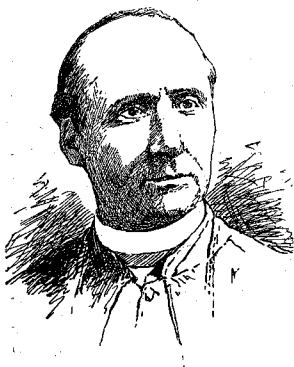
J. G. Schurman,
Cornell University.



H. M. MacCracken,
University of the City of New York.



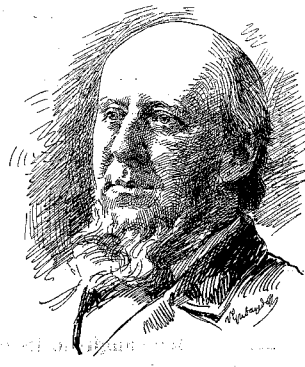
Charles F. Thwing,
Western Reserve University.



John J. Keane,
Catholic University.



C. K. Adams,
University of Wisconsin.



J. B. Angell,
University of Michigan.



L. Clark Seelye,
Smith College.

The American College President

By Hamilton W. Mabie

I HAVE known," said Æneas Sylvius, afterwards Pius II., in 1444—"I have known most of the men of letters in our days. They gorge themselves with science, but there is nothing civil or polished about them, and they understand absolutely nothing about the management of affairs, whether public or private." These words, which describe so many of the Humanists contemporary with the accomplished Pope, may well serve as a background against which to place the figure of the modern scholar charged with executive function. The heads of American colleges are, as a rule, conspicuously free from pedantry and conspicuously effective in "the management of affairs." They do not "gorge themselves with science," although many of them are scholars of large acquirements; and so far from lacking those qualities of bearing and manner which come from wide and constant contact with men, they are, in most cases, men of the world, in the best sense. They have not lost the sentiment of scholarship, but they have gained in breadth of view, in sympathy with the life of the time, and in influence upon their contemporaries. There is no class in the community more influential to-day than that made up of the heads of colleges and universities. They are heard with respect on public questions no less than on academic and educational questions; they are credited with large intelligence, with disinterestedness, and with high aims. They are in a position to render notable public service by dealing with public questions with a breadth, courage, and freedom from party bias which are conceded to them on account of the position they occupy. When President Hyde, of Bowdoin, not many years ago, expressed himself with great frankness in a political campaign, there was some protest, but the better judgment even of those who differed from him conceded his right to speak. The position he held carried with it a larger liberty than most public men dare use. In a democratic community which pays little respect to office or station as such, but which has a growing regard for superiority of training and intelligence, the heads of our higher institutions of learning have great opportunities and are charged with heavy responsibilities entirely apart from the specific work committed to them. In community of interest, in numbers, and in dignity of station they constitute a class of sufficient solidarity to stand together against the lower tendencies of our civilization and to insist upon loyalty to higher ideals; and it is only justice to add that, as a class, they recognize their opportunity and are equal to its demands.

The purely academic idea of the college and university organization and spirit is at the best very inadequate; the entire seclusion of the student from his time involves great and permanent loss to the man and to society, and never prevails save in periods of intellectual decline. The stagnant Cambridge of Gray's time was not so prolific a mother of scholars as the Cambridge of recent and stirring years; while, on the other



Franklin Carter,
Williams College.



Francis L. Patton,
College of New Jersey (Princeton).



D. C. Gilman,
Johns Hopkins University.



Timothy Dwight,
Yale University.

hand, it did not approach the more active period in energy of mind and force of moral impulse. The college ought to be out of the turmoil, but not indifferent to the issues, of the day. Indeed, one of its highest functions ought to be its training of insight to distinguish the real issues from the sham ones, and to feel the impulse of the contemporary movement without being agitated by it. To accumulate knowledge, to inspire the love of learning for the sake of learning, and the pure devotion which makes the scholar indifferent to immediate rewards, must be the steadfast aim of the university; but the chief value of knowledge is its power to broaden and invigorate men and women under the pressure of actual experience, and the university can never safely become an enchanted island of perpetual calm in the sea of time.

"The man," says Cousin, "who, by his qualities and his defects, by the audacity of his opinions, the éclat of his life, his inborn passion for controversy, his rare talent for instruction, contributed most to increase and expand the taste for study and that intellectual movement from which the University of Paris issued in the thirteenth century, was Peter Abelard." The restless, impassioned teacher, whose name is associated with one of the romances of history as well as with the germinating influence which later called into existence one of the three earliest universities, was a typical scholar of the creative as contrasted with the purely academic type. He was distinguished by intense intellectual energy, by wide and genuine interest in affairs, and by force of temperament. His danger lay in his very vitality and in the gift of imagination. One recalls in this connection the restless activity of Petrarch, to whom nothing that touched human life was alien; the intellectual audacity of Erasmus; the eager and wandering lives of Scaliger and Casaubon; the patriotic fervor of Fichte. Scholarship of the vital sort has often been developed under monastic conditions, but it has rarely remained content with them. It has felt the need of a closer contact with society and of more direct channels of activity. It is scholarship on the executive side to which the college president is, in the nature of things, committed; and it is provincialism pure and simple which tempts the academician of the rigid type to classify the active scholar with the Philistines. The non-academic world suffers much from the narrowness of Philistinism; but the academic world suffers equally from that kind of provincialism which sets up one particular kind of proficiency as a test for men of all diversities of gifts and attainments. All honor to the scholar who gives his life to the mastery of Plato; but what shall be said of the pedants who hold that because this scholar has translated Plato with such charm and fidelity that the unlearned are won to read him, he is therefore less a scholar than before!

The range of interests with which the American college presidents are called to deal, and the variety of problems which they are compelled to study, are best suggested by recalling the work which many of them are doing, or have done during the last two decades. It is impossible to describe that work in detail, or to characterize even briefly the distinctive qualities of the men who have done it. Those only who know the revolution wrought in our educational organization and methods during the last twenty years can appreciate the difficulties with which these educational leaders have had to contend,



E. B. Andrews,
Brown University.



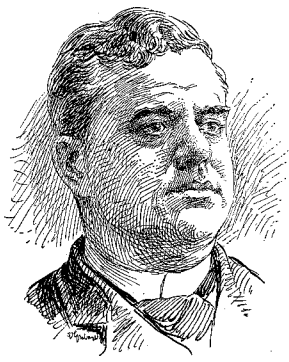
Merrill E. Gates,
Amherst College.



W. J. Tucker,
Dartmouth College.



Cyrus Northrop,
University of Minnesota.



J. H. Canfield,
University of Nebraska.



W. G. Ballantine,
Oberlin College.



W. F. Slocum, Jr.,
Colorado College.

and the striking sagacity with which they have, as a class, given direction to the general movement and guidance to the individual institution.



Miss H. A. Shafer,
Wellesley College.

During these years it is not too much to say that every American college and university has passed through a crisis; in some cases it has been a question of life or death, in others it has been a question of reorganization and adaptation to changed conditions. The country has undergone a rapid expansion and transformation, and the college has kept pace with, or preceded, the general advance. More than this, there has been a notable moving forward of the boundaries of knowledge; and education, which is modified sooner or

later by changes of thought, has not lagged behind the progress of investigation. This is not the place, if it were within the power of the writer, to point out in detail the great elaboration and subdivision of educational work involved in the adjustment of the college organization and curriculum to the needs of the student of to-day, and to the enlarged field of education opened up mainly by scientific investigation. It is no exaggeration to say that the most advanced scholar of fifty years ago would find himself sorely perplexed by the programme of work carried on at Clark University, so entirely is that work based on recent research and conducted on modern methods. The college president has been compelled to understand the intellectual and scholarly movement, to recognize the changes in national conditions, to modify and reorganize the institution in harmony with both sets of new conditions, and then to secure the vast increase of endowments made necessary by these enforced changes.

The most onerous work which has fallen to the lot of the American college president during this period has been that of obtaining funds to meet enormously increased expenses. Many men of sensitive fiber have shrunk from a task which is never otherwise than disagreeable, and doubtless all have at times rebelled against the necessity laid upon them. Under the conditions of college organization in this country the college must depend on the generosity of the community; it cannot depend upon that of royal or noble patrons, and, in most cases, it cannot ask help of the State. There are grievous burdens laid on the college president by the necessity of appeal to individuals, and temptations spring out of this necessity which some men have failed to resist; but, while the college president suffers, the community has profited by this state of things. There has been a notable increase in gifts dur-



Booker T. Washington,
Tuskegee College.

ing the past twenty years, and the necessities of the colleges have been so constantly before the public that the sense of responsibility for the support of the higher education is not only keener but more general than ever before. Men are thinking less of the benefits they can confer on colleges and more of the benefits the colleges confer on the community. There is a dawning idea abroad that the colleges are not institutions for a fortunate few, who have leisure and means for prolonged study, but that they hold a very close relation to a sound national life, and are, indeed, the feeders of all that is noblest and safest in that life. The immense practical value of superior training grows more and more manifest to practical men who have to do

with manufacturing, mechanical, and agricultural pursuits, and with transportation; and the untrained man who succeeds in his vocation is more and more disposed to aid in the diffusion of that preparation for success the need of which he feels in his own career. The college belongs to the Nation, and the sooner the Nation recognizes the intimacy of the relation and the weight of the obligation, the better for the Nation. Wealth is made respectable by the tribute it pays to art, literature, and education, and the growing sense of responsibility on the part of rich men to these higher interests of society is one of the most encouraging facts of our present condition. If it



J. D. Dreher,
Roanoke College.

be true that it has ceased to be respectable to die in Boston without making a bequest to Harvard University, so much the better for Boston. The oldest of American colleges has not failed in its duty to one of the foremost of American cities. The time will come when no man of means will be respected if he fails to pay his tribute to education, and in this way to discharge a part of his obligation to the community which has made the accumulation of his wealth possible. In all this there is an education of immense importance to the country at large, and we owe

it in no small measure to the fidelity and persistence with which the heads of colleges have enforced their claims upon the community. "The University of Paris," wrote one of its rectors nearly two hundred years ago, "finds itself reduced to the sad necessity of demanding a mean and miserable sum from its scholars in order to maintain its masters." At the end of two hundred years college heads and teachers are among the hardest worked and most inadequately paid men in America, and the endowments of most of our colleges must be doubled before teaching ability is even respectably paid as compared with the rewards of ability in other departments. "The sturdy beggar" has yet more work to do, and, distasteful as that work may be, it is, nevertheless, a great public service.

Not only is the work of the American college president very different from that of the rector of a German university or the head of an English college, but it is greatly modified by the varying social, intellectual, and industrial conditions in different parts of the country. The head of an old and well-endowed university in the older part of the country has very different tasks from those which fall to the lot of the head of a new and struggling college in the new West or the new South. So rapid are the changes in the social and educational status that each college president in this country deals with conditions peculiar to his own institution. Dr. Eliot has long been a leader of conspicuous force and ability in the academic field, and it is not invidious to say that in these transitional years of educational expansion Harvard has been the pioneer institution. Whether one accepts or rejects Dr. Eliot's views, it is indisputable that under his leadership Harvard has been the center of interest to all who have been studying questions of higher education. With greater means than are at the command of any other institution of learning in the country, Dr. Eliot has had opportunities at the command of no other American educator, and, whatever may be the final judgment upon some of the changes he



Albert T. Free,
Yankton College.

has introduced, there is no question regarding the value of his service to American educational life. Dr. Gilman had a rare opportunity of giving education a new impulse in the organization of the Johns Hopkins University, and no modern university foundation has been more sagaciously used to stimulate educational activity and to train men



D. S. Jordan,
Stanford University.

under the best university methods to advanced university work. The great number of professorial chairs filled by graduates of the Johns Hopkins is a striking evidence of the breadth, the vitality, and the fruitfulness of the spirit which pervades and the methods in use at an institution which, although only seventeen years old, has not only secured a foremost position here but has attracted the attention and won the confidence of scholars in all parts of the world. Dr. Stanley Hall, of Clark University, is another leader among university presidents; a man of unsurpassed acquirements as a scholar, whose mastery of the two departments of psychology and pedagogics gives him peculiar qualifications for the work he has undertaken at Clark—the work of conducting advanced education along experimental lines, of making all students investigators, and of training men to the most advanced and highly specialized work along scientific and philosophical lines.

It would be impossible within the limits of this article to characterize the work of the heads of our colleges, so extensive and varied is it. Drs. Eliot, Gilman, and Hall are representative of a large group of men not less useful and tireless in academic service. Dr. Dwight, inheriting the best traditions of Yale scholarship and manhood, is displaying great tact and sagacity in transforming that institution from a college into a university. Yale has a peculiar place in our educational system, and a peculiar force, generated by the faith of its graduates in their Alma Mater and their loyalty to each other. It is undoubtedly true that to a great multitude Yale is the most distinctively American and national of our colleges. Dr. Dwight has a great force of graduate loyalty and support at command, and he evidently understands its value. Drs. Hyde, of Bowdoin; Carter, of Williams; Gates, of Amherst; and Tucker, of Dartmouth, are dealing with the problems peculiar to the colleges often classed as “smaller” on the basis of numbers, but not less influential, and often not less thorough in their work and methods, than the larger institutions. Dr. Andrews, of Brown, more than sustains the reputation for force and individuality associated with the presidency of that university. Dr. Low is steadily advancing the standards and broadening the lines of work at Columbia; Dr. MacCracken is vigorously pushing forward the project of removing the University of the City of New York to a new and commanding location and adding to its resources; Dr. Patton keeps Princeton well in the strong current of growth set in motion by Dr. McCosh; Dr. Schurman, of Cornell, is one of the youngest and most promising of our college presidents—a man of clearness, force, and great intelligence, a delightful speaker and a strong and incisive writer. At Chicago Dr. Harper’s great powers as an organizer and teacher find a free field in the new university which has been developed with wonderful rapidity, and which promises to stand in the forefront of the most progressive institutions of higher learning. There are, indeed, elements in the new university of revolutionary significance. Such men as Dr. Thwing at Cleveland, Dr. Adams at Madison, and Dr. Angell at Ann Arbor, are dealing with the different phases of college work in the middle West; Dr. Canfield, with tireless enthusiasm and marvelous force of personality, is broadening the scope and influence of the University of Nebraska; while Dr. Slocum at Colorado Springs, and Dr. Jordan at the Leland Stanford University,

are energetically carrying forward higher educational work in the Rocky Mountain region and on the Pacific Coast. In the South, academic questions range from those presented to the heads of old institutions like the University of Virginia to those created by the new conditions of negro education. Still other problems press upon the hearts and minds of those who, like Miss Shafer, Miss Smith, Miss Thomas, and Drs. Rhoads, Taylor, and Seelye, are directing the colleges for women. This bare and imperfect recital of names and places must suffice, for the purposes of this article, to suggest the multiplicity, the variety, and the magnitude of the duties of college presidents in this country. No class of men is rendering more important service to the Nation, none commands greater respect, and none deserves heartier support.



The Evolution of Text-Books

By Henry F. Clark

However possible for the Chinese to maintain a worshipful and unalloyed reverence for their remote ancestors, it is clearly out of the question for the American to do anything of the kind.

The superficial aim of the World’s Fair of 1893 is to celebrate the discoveries made by Columbus four hundred years ago. The actual method of the celebration is to display, with unexampled fullness and elaboration, every modern achievement. Were Columbus in person to witness the display at Chicago, devised nominally in his honor, he would almost certainly feel that the whole effect of the stupendous exhibit of modern knowledge and appliances is to belittle his own far-away discoveries.

In no part of the vast exhibition is the superiority of the present-day knowledge and working equipment more effectively shown than in that devoted to Education.

An entirely unique display is a collection of mediæval and modern school-books exhibited by Mr. George A. Plimpton, of New York City, to illustrate the continuous evolution of text-books since the time of Columbus. Though far from complete bibliographically, the collection numbers some five hundred volumes, on arithmetic, algebra, geometry, grammar, reading, penmanship, spelling, geography, and the art of teaching.

Many of these are of rare interest, not only to the bibliographer, but to any student of history who cares to see and measure the inferior facilities by means of which the men of older centuries equipped themselves—such men as Luther and Loyola, Francis Bacon and Milton, Thomas Hooker and Cotton Mather, Franklin, Jefferson, Washington, and the later worthies of constantly better times.

The most complete chronological sequence is found in the collection of arithmetics, beginning with two parchment manuscripts dating from about 1430, the first arithmetic ever printed (Treves, 1478), and the next oldest (Venice, 1491); a rare copy of Paccioli (1494) has wide margins, on which the “sums” were worked out by some diligent user, by way of key; this copy includes also the first distinct treatise on algebra printed; then follow a long succession, among which we mention “Record’s Arithmetic, or the Ground of Arts,” the first in English (1558), which held unrivaled sway for over one hundred years; Cocker’s (1677), studied by Franklin and several generations of his contemporaries; Pike’s (1788), commended by Washington in a letter of formal but positive praise, as an American product; Colburn’s (1822), whose hard tasks many who are now grandfathers will recall.

Another of “the three R’s” is represented by a host of readers and spellers, beginning with primers, some of them over two hundred years old. There is a facsimile of the still earlier “horn-book,” which consisted of a strip of thin board, tapered to a handle at one end, on which were drawn or printed the A B C’s, the Lord’s Prayer, and other sentences for memorizing; it was then covered with a sheet of translucent horn, to prevent defacement through the hard usage which it was sure to receive.

Only bare mention can here be made of the valuable col-

lection of geographies, including Strabo, printed at Venice (1490), in a Latin translation from the Greek original, written about the year 20 A.D., the substance of which Strabo in turn had copied from the earlier Greek geographer Eratosthenes, of the third century before Christ.

There is also a Latin version of Ptolemy, printed in 1497, and another copy printed in 1598. The slow ad-

the "Margarita Phylosophica," printed in 1504, whose contents, in substantially the same form, are of almost two centuries earlier origin. It is one of those summaries of the current learning which were germs of the modern encyclopædia and were the universal text-books of the mediæval scholastics for the instruction of pupils. It is a thick volume of ordinary octavo size, bound in vellum, and interspersed with many rudely colored engravings, two of which are here reproduced in outline.

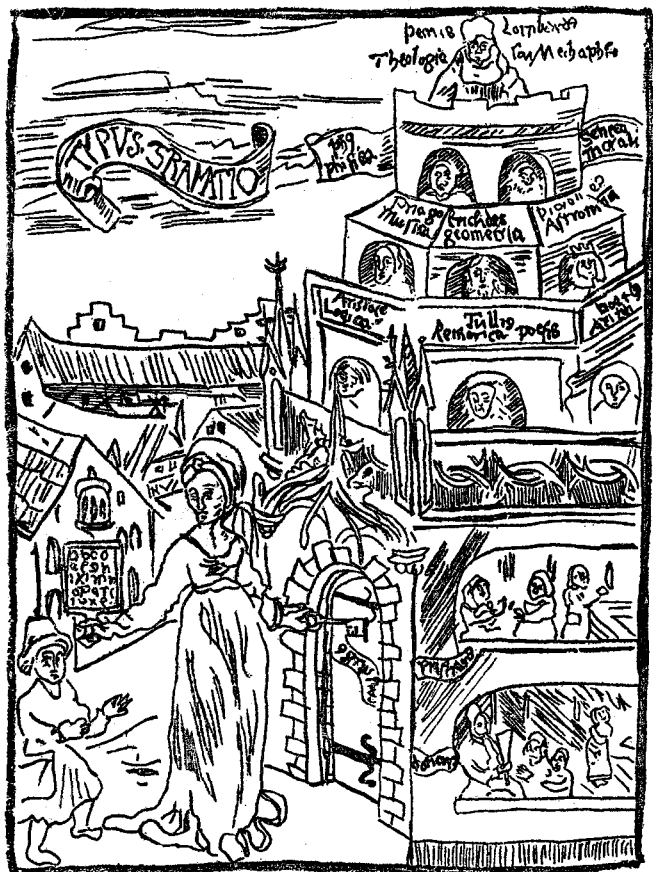
This "Pearl of Philosophy" is a marvelous store of compact learning, containing treatises on grammar, logic, rhetoric, which comprise the ancient *trivium* of the arts; on arithmetic, music, geometry, and astronomy, forming the *quadrivium* of the sciences; and, as if this were not enough for one book, added to these are natural history, morals, and theology.

As a subdivision of astronomy, this book has an elaborate disquisition on astrology, and under theology it treats intimately of the abodes of departed spirits and of divination, in a way which would be amazing even to a modern Theosophist.

The comprehensive contents of the book are quaintly indicated in the illuminated frontispiece, the larger of the two engravings herewith presented. Learning is portrayed as a stately woman of sibylline appearance, having in one hand the immemorial A B C horn-book, and in the other the key to the massive gate of the Temple of Learning, which the hopeful young pupil is bidden to enter.

The many-storied tower curiously reminds one of Babel. Grammar has the first two stories, on which are inscribed the names of Donatus and Priscian, the oldest authorities in grammar; in the third story, of doubly spacious height, Aristotle presides over Logic, Tullius (Cicero) over Rhetoric, and Boetius over Arithmetic; in the fourth flight are Music, Geometry, and Astronomy, with the galaxy of masters, Pythagoras, Euclid, and Ptolemy; still above are Natural History (Phisica) and Morals, with Pliny and Seneca; while old Petrus Lombardus, the pupil and successor of Abelard as the most renowned instructor of the Middle Ages, complacently looks down from the topmost pinnacle of Theology, as the dominant genius of the whole structure.

This rude picture is far truer and more suggestive than most frontispieces, yet one cannot avoid a suspicion of irony, which perhaps did not occur to its designer, in its uplifting the complacent old monk above all the sages of antiquity. Peter Lombard's great work, the "Master of



The Temple of Learning

vance of geographical learning throughout the first fifteen Christian centuries cannot be more strikingly exemplified than in the fact that these treatises of Strabo and Ptolemy, containing little that was not known to Eratosthenes, 300 B.C., remained the best authorities down to the end of the fifteenth century, and even after the death of Columbus.

Ptolemy's "Geographia" had been printed for the first time in a Latin translation in 1475, and in 1478 first with maps, which revolutionized the prevailing ideas of geography and map-making.

It was an edition of Ptolemy, printed in 1508, which contained the first engraved map of the New World, but without the name America, the date and history of the adoption of which are still clouded in uncertainty. The magnitude of the daring of Columbus, and the greatness of the effects gradually wrought by his discoveries, derive a stronger significance from the facts which these old books call to mind. Here, with many others of modern interest, are the first American geography, by Jedediah Morse (1791), father of S. F. B. Morse, the inventor of the telegraph.

Of ancient geometries there are many specimens in Mr. Plimpton's collection, and still more numerous are the old grammars, dating from 1425, before the use of printed books, all the way down to the present year.

With all the old-time text-books a favorite method of instruction is to put the subject matter into the form of a formal dialogue or discussion between a supposititious master and pupil, in which each seeks to pose the other with hard questions and problems. In looking over these old books, one is impressed with the vast amount of laborious care which went into their making, and in point of typographical skill many of them have scarcely been surpassed.

The gem of the collection in general interest is perhaps



The Wheel of Fortune

Sentences," produced early in the twelfth century, became, indeed, the universal text-book of the schoolmen, and remained so through at least four centuries. This "Margarita Phylosophica" was one of its protean variations.

The second illustration has an undoubted humorous intention. It might be mistaken for a *reductio ad absurdum*

of the theory of the earth's rotation, but that this was not revived and agitated by Galileo until more than a hundred years after this book was printed. The clue to the meaning is clearly given by the inscription "Fortuna," and the central figure of the fickle goddess holding an upright urn in one hand, and in the other an inverted urn from which the contents are precipitated. The animation of the perturbed figures, whirled up and down by fortune's wheel, and the grim humor of the inscriptions, are so plain as to escape no one. The grotesque coloring of the original plates by rudely mixed pigments, which have preserved a startling brightness, heightens the effect of the figures.

Many other books in Mr. Plimpton's collection are equally curious and valuable, and we may venture the hope that, when returned from the World's Fair, the collection may be exhibited in New York to all interested.



The Career of the Typical German University Professor

By Richard Jones, Ph.D.

O this learning! what a thing it is!—*Shakespeare.*

The most learned nation in the world at the present time is, unquestionably, Germany. In nearly every branch of knowledge the world's acknowledged authority is some German university professor. Whatever exceptions to this statement patriotic pride will recall, its substantial accuracy will be corroborated by all familiar with the present state of scholarly thought throughout the world. Carlyle had the English university in mind when he wrote: "The true University of these days is a Collection of Books." The true university of Germany is not a collection of books, but a collection of men—of men who write the world's books. To a remarkable extent they write the books which are regarded as authorities throughout the civilized world, or upon which other books are based. Even the ancient classics are submitted to the trained judgment of the German university professor to free them from the errors of copyists, and the young men of Oxford read Aristotle and Plato from the text of Vahlen, or that of some other world-renowned German university professor. The history of England's own language and literature is studied to the best advantage, not in England, but in Germany. The genial and scholarly Professor of the English Language and Literature in the University of Oxford received his training in Germany, and has transplanted German university methods into that delightful home of culture, whose pre-eminence in this respect German professors willingly, even enthusiastically, concede.

A description of the steps in the career of a German university professor will suggest the explanation of this remarkable pre-eminence of German scholarship in the world of learning.

In a German university there are four grades of lecturers, of whom only the first have a vote in the Faculty and a voice in the management of university matters. These are (1) the ordinary professors, (2) the honorary professors, (3) the extraordinary professors, (4) the privat-docents. The ordinary professors are paid a salary. The other professors may or may not receive a small stipend. The privat-docents receive no salaries. All lecturers receive the fees paid by their hearers. In these days a man seldom chooses a university career unless he has a private income aside from his university work. In fact, without this independent income the university career is practically closed to the young German scholar of to-day.

There is nothing so unusual in the undergraduate life of the German student. He has had a most thorough drill at the gymnasium, where he pursued the ramifications of the Greek verb rather than the exciting course of the football. At the university he is not drawn away from his studies by the multifarious duties and privileges and distractions of our college life. If he joined one of the students' "corps" during his first year at the university, he shortly withdrew from active membership and again began

to study with characteristic German faithfulness. He has seen much original work done by his professors, and at least knows what exact scholarship is—an idea that many of our college graduates never get, whatever else they may get out of their college course which may be of more value to them than exact scholarship. But when he writes his thesis for his degree (Ph.D. in the Philosophical Faculty, LL.D. in Law, M.D. in Medicine, D.D. in Theology), he has already mastered the *method* which is the secret of German pre-eminence in scholarship. The dissertation which a young German offers as the preliminary step for his degree is supposed to extend the boundaries of human knowledge to some extent, however small. And he does not receive his degree, even if he has spent ten years at the University, unless, in the opinion of the Faculty, his dissertation is a real contribution of this sort. Recently I heard a young Englishman, a graduate of Oxford, bewail his fate because his work had been anticipated by a few weeks and thus rendered inadmissible for a doctor's dissertation. The German dissertation in its best estate is a fine piece of work. It might not make interesting general reading, but there is a method in its madness, and it proves something. A dissertation which disproves one of the fundamental propositions of such an authority as the great Bernhard ten Brink in regard to a standard basis of philological criticism like the "Chanson de Roland" is entitled to respect. In a recent university lecture I heard a late doctor-dissertation referred to as having accomplished this. It was Kant's dissertation, not for his degree, but upon his entrance upon his professorship, which contained his new doctrine of space and time, that revolutionized the philosophy of the world. This dissertation could not have been written by Kant when he took his degree. But it is the method and spirit of these doctor-dissertations which produces such great results later with the full development of the young scholar's intellectual power.

Assuming that the young candidate has had his thesis accepted and has passed his examination, which he is not allowed to do in less than three years at the university, he now receives his degree and fits himself for the position of privat-docent. Not until two years from the time in which he takes his degree may he present another dissertation—also a contribution to knowledge—and pass another examination. The examination is oral. If he is so lacking in the instincts of a gentleman that he is manifestly an unfit person to enter upon the honorable and honored career of a university professor, he fails in this examination, whatever his mental acquirements. But if successful he may announce a course of lectures. He may have half a dozen hearers, and he may have none. He may remain a privat-docent for years. The great Immanuel Kant held this post for fifteen years. During this time "his solitary coat grew so worn," according to Professor Wallace, of Oxford, that some friends endeavored to press upon him the money for a new garment, but without success.

His next call will probably be to a position as extraordinary professor. He will again present a dissertation. An extraordinary professor receives a salary, provided he is "commanded" to give certain desired courses of lectures not otherwise provided for. But the salary will not be large, the average for the extraordinary professors being less than \$600 a year. He may remain an extraordinary professor all his life, and die of old age, without having received a farthing of salary for his life-work. Some of the best work in German universities is done by the extraordinary professors. Every one who keeps abreast with the progress of philosophic thought knows of Professor Paulsen, of Berlin. He is not yet made ordinary professor, though he will doubtless receive the first vacant professorship in this department.

Promotion from the extraordinary to the ordinary professorships is to some extent a matter of chance. But as the older professors retire (no one is ever turned out of his position, the tenure of office being practically as secure as a government bond), or as new chairs are created with the growth of the university, positions as ordinary professors are open to some of those eligible; and, if one of the fortunate ones, he is now established for life, with a salary

small in comparison with salaries paid in England and America, but sufficient for his moderate needs. The fees of his hearers may make an excellent income for him if he is a Koch with a new cure for consumption. These fees are about five dollars per semester for each full course. In case a professor has two hearers, this amounts to \$20 a year. In case he has three hundred hearers, and gives two full courses both semesters, his fees from students amount to \$3,000 a year. This is in addition to the salary he receives from the Government. But many distinguished men cannot expect many hearers on account of the nature of their work; nor are they ranked in university circles in proportion to their income. A professor may have an international reputation and yet have less than a dozen hearers and an income absurdly small considering his reputation in the scholarly world. Yet he is happy in his work and in his honored position, and, obedient to the master-motive of his life, he continues his efforts to extend the empire of thought.

What is the secret of success? Upon what does a young man's promotion depend? Mainly upon his success in finding out something new—upon his intellectual "output," so to speak. He must investigate or he must perish; and he must publish his results. While ability as a lecturer, success in attracting students to his courses, may not be wholly unimportant, yet, after all, the way to distinguished success is through original scholarly work. The Faculty of the University extends the calls to new members, subject, it is true, to a ratification by the Government, which is, however, purely formal. The personal element is not wanting entirely in these promotions, and yet the great secret of success is "wissenschaftlich" work—work that extends the boundaries of knowledge even a little into what Carlyle would call the circumambient Realm of Nothingness and Night, work that extends worthily the fame of the university as a center of the latest thought, as foremost in intellectual conquests. Hence the extraordinary intellectual activity of the German university world. Only the most gifted young men can hope for success in the university career, and the competition among these for the professorships prevents intellectual stagnation.

It is not so difficult, then, to understand Germany's pre-eminence in the realm of thought. Success in English and American university life depends often upon personal qualities and social gifts, and power as a teacher in expounding and making attractive time-tried truths, the accumulated wisdom of the past. One may there be an inspiration to young men and a force in the world and yet make no original investigations and publish no results. But German professors are great because they lead the new thought of the world. And under existing conditions this pre-eminence bids fair to be maintained.

Heidelberg, July, 1893.



The Dew's Gift

The spider works with wit and will,
She frames her wheel and she is sped;
But 'tis the dew's gift, not her skill,
That hangs with diamonds every thread.

With pains and patience we no less
Shape out our lives, but yet allow
That all our brightest happiness
Is sent from Heaven, we know not how.

—H. J., in the *London Spectator*.



The true teacher defends his pupils against his own personal influence. He inspires self-trust. He guides their eyes from himself to the spirit that quickens him. He will have no disciples. A noble artist, he has visions of excellence and revelations of beauty which he has neither impersonated in character nor embodied in words. His life and teachings are but studies for yet nobler ideals.—*Bronson Alcott*.

The Greater Glory¹

By Maarten Maartens

Author of "God's Fool," "Joost Avelingh," "An Old Maid's Love," etc.
(Begun in *The Outlook* for July 1.)

CHAPTER XIV.—Continued

The Marquis had grumbled for forty-eight hours. He had not slept. He had only dozed, grumbling. He had eaten nothing, but he had drunken a few cups of bouillon which Antoine had concocted. He had grumbled over them.

The blow which had struck him down seemed to have paralyzed all other life within him, and to have concentrated his powers into one persistency of grumbling. It was an outlet for his rage against God and himself, a safety-valve of his despair. He lay back among his pillows grumbling. The sun was climbing the white sky. The sick man felt weak.

"I must get up," he burst out, infuriated by this feeling. "I never could stand lying down. You remember, Antoine, how weak I became after that fall with my horse?"

Antoine said he remembered.

"True," said the old man, eagerly. "Bed does not agree with me. I will get up." Antoine brought his dressing-things—the new ones. The Marquis had been eager for them to arrive, and had not looked at them when they came.

He now allowed himself to be dressed, with many outbursts of irritation and peevish complaints. And in the intervals of abuse he talked of the accident which had occurred a couple of years ago. "It was Belle-maman," he said. "You remember Belle-maman, Antoine? She was not a bad mare, and I never knew her to stumble before. She took fright at a rascally undertaker whose black bands fluttered in her face. Here, don't crumple my shirt, you. You don't even know how to fit in a stud."

"We all of us take fright at the sight of something ugly, Monsieur le Marquis," said the valet, politely. He was having a bad time of it, and felt vindictive. The Marquis talked no more about his accident. He swore till his toilet was completed, and then he stood gazing for a moment by the window. His attention was attracted by the little group of village children, and the central figure, with its graceful bearing, distributing largesse, like a lord.

"It is the same boy," said the Marquis, instantly. "Then the family is the same, after all. What did the old man mean?" He turned round to his valet. "Help me downstairs," he said.

"But yes, Monsieur le Marquis," replied Antoine, with alacrity. By the time the pair had stumbled down, Reinout had entered the inn parlor, and they found him confabulating with the landlady. He looked up as the door opened, and his eyes remained riveted on the sick man's face.

"You remember me?" said the Marquis, abruptly, as he sank on to the settle.

This question put an end to the boy's doubts. "I do now," he answered, honestly. "You are the gentleman who gave me the watch."

"And you are René de Rexelaer. I also, you perceive, have not forgotten. You live here?"

"No, Monsieur, I never was here before. I live at the Hague."

"And this Baron, up at the Castle, he is your uncle?"

"No, Monsieur; we are of the same family, but two separate branches. We do not know each other."

Reinout stood up and answered like a man, though a little embarrassed by the string in his collar. Hendrika had fled.

"Why not?"

"I do not know, Monsieur, unless it be because we are Protestants. Rovert van Rexelaer became a Protestant in 1673."

The Marquis smiled. Ah, that was the reason, then! He

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could quite understand it. These country bumpkins are all alike, he thought.

"You have a mother?" he asked after a moment. "Yes? Describe her to me. What is her name?"

"Mamma is very beautiful, and dark," said Reinout, a little wonderingly. "Her name is Margherita de Cachemard. She and I, we come from Brazil."

"Very well," said the Marquis. "After all, I am asking what is no business of mine. Now, listen to me, my child. You are going back to the Hague in an hour or two?"

"Yes, Monsieur, as soon as my father comes."

"Then you will never see me again. You remember the adage I taught you, half a dozen years ago?"

Reinout nodded, half a nod and half a little bow.

"A gentilhomme devoir fait loi," he said.

"That was it. I had forgotten myself. Live up to it. Make it a truth. I have not." A silence fell on the gloomy inn parlor. "I have not. Eh? What do you say to that?"

"I am sorry," said Reinout, simply.

"So am I." The old man's voice sounded true. He staggered up and motioned to his impassive servant. "Adieu," he said, holding out his hand. The boy touched the wasted fingers, and in the solemn stillness the old man went away.

When Count Hilarius reached the inn, half an hour later, he was in a very bad temper. Everything went against him, he said, and all on account of a pig-headed old fool that desired his own ruin. He was angry with Reinout for looking untidy, and annoyed at the discovery of Monsieur Farjolle. He hesitated about sending up his card to that gentleman. It would be absurd to return the watch after all this time. But Antoine came down and said his master was very ill and saw no one. He was a French wine-merchant; they were going on to Paris to-morrow. So the Rexelaers went away.

That evening the Baron sent off two letters. One was addressed to his Amsterdam brokers and contained a final order which was to bring him immense and almost certain success. The other went by hand to the village. Its contents were as follows:

The Baron van Rexelaer van Deynum presents his compliments to Mr. Nicholas Strum, and begs to apologize for any expression he may have made use of this morning which could give Mr. Strum just cause for offense.

Castle Deynum, Thursday evening.

"I don't care," said Mynheer Strum, ungraciously throwing down the piece of paper. That morning he had had to bear Count Rexelaer's silken ill-temper as well. "The fellow's afraid, that's all. I hate these aristocrats. There's nothing drives you wild like constant, compulsory cringing. I'm sick of the lot."

His old mother glanced timidly across the tea-table. She knew her lord and master was in a bad temper, but then, also, she was of an inquiring nature. "A letter from Mynheer the Baron," she said. "Are you commanded up to the Castle again to-morrow, Nicky?"

"No," he answered, roughly; "it isn't any business of yours, mother. I wish you'd hold your tongue—always jab, jab, jabbering about the Castle."

"But I feel what a privilege it is for you, Nicky, to have all the great Baron van Rexelaer's business to do, just as your father had."

"Hang the great Baron van Rexelaer!" cries Nicholas. "I wish I could send him about his business. I'm a socialist, I am, mother. There, hand me the newspaper. When the smash comes, there'll be no more Barons van Rexelaer."

"And no more notaries," said his mother, quietly. She would not have been such a stupid woman, had she been a little less fond of her son.

CHAPTER XV.

"WHY NOT, M. LE MARQUIS?"

The next couple of days were spent by the Marquis in a semi-lethargic condition, the result of the nervous torture

he had undergone. At the twilight hour on the second day he roused himself, and announced his intention of going out for a walk.

"But at this moment?" remonstrated Antoine. "And in this country, with the falling damps!"

"Am I to go out when you choose?" asked the invalid. "It rained all yesterday. I am sickening in this musty room. A walk will do me good."

The valet shrugged his shoulders. Why, after all, should he waste his breath?

"And I am anxious to find out," continued the Marquis, while allowing himself to be as carefully arrayed as if he were going to a garden-party at Laeken, "whether it is absolutely certain, as this Baron wrote me, that there is nothing to be got in the village. I cannot stay any longer in this miserable inn."

They had now been at Deynum nearly four days, and Antoine was fast losing all hope of getting his master away. "Indeed, Monsieur le Marquis has delayed here too long already. The smells alone must be injurious to health. If Monsieur le Marquis would but venture just a little journey farther—"

"Yes, I know," replied the Marquis. "You want girls to flirt with. I tell you again, nothing brings on these terrible spasms but railway traveling. I have had them three times, and each time immediately after, or during, a railway journey. I am dying, but I shall die in my own way, and I shall take my own time about it. You would like to have it over in six months. I am going to take a couple of years to do it in."

He said this, but he did not think it. He would have acted quite differently otherwise. His whole strangeness of behavior found its root in the fallacious conviction that disease had numbered, not his months, but his days.

"I shall die at Deynum, if I choose," he said. He stumbled along, leaning heavily forward. And constantly he would pause and pretend to be hunting for his pocket-handkerchief. "I have caught cold in those infamous draughts," he said. And he lifted the handkerchief to his face and gasped for breath behind it.

"The chillness of the evening air—" began Antoine.

"Silence! Ah, here is the park. It is really very good. But it is not as good as—home, eh?"

Before the servant could answer, the master broke into a violent oath. His own word had stabbed him like a knife.

He shuffled on under the trees. And every now and then he righted himself and strove to walk straight, and then fell forward again on his servant's arm, and shuffled on.

Presently they were confronted by a view of the house. It lay asleep in the solemn water, dark and still. "Good," said the Marquis again. "Simple, but good," and shuffled on.

It was not till they had turned into the Long Walk, which leads to the village, that they came upon the figure of a man stretched prostrate across the path.

Antoine sprang forward with a cry of surprise. The Marquis, thus suddenly deprived of his prop, staggered back in the impatient effort to stand alone.

"It is Monsieur le Baron!" cried Antoine, lifting the insensible body.

"And what am I to do with Monsieur le Baron?" replied the Marquis, querulously. "It is hardly presumable that he is drunk. He has probably had an attack. A sick man cannot carry a dead one."

They looked round helplessly. "Shout!" said the Marquis. "We are not far from the house."

Antoine obeyed, and sang out lustily. The Marquis pointed to a white mass lying beneath a tree close by; an open letter, a couple of newspapers—the evening post.

"Shout again," said the Marquis.

A child came running up. "What is wrong?" she asked, fearlessly. "Tiens, des enfants maintenant!" mumbled the Marquis. "Ma petite, this gentleman has fallen, but he is not much hurt."

"It is Papa," cried Wendela. "Oh, poor Papa!" She was struggling with her tears, to the Marquis's alarm.

"We must carry him to the house," she said, having mastered them. "You, Monsieur, will you help?"

"Mademoiselle, I regret sincerely, but I cannot," replied the Marquis, deeply humiliated. "Surely some one will come."

She flung him a look of incredulous contempt. "I can do it," she said, and vainly tried to lift the heavy foot. "Halloo!" cried Antoine again.

"Halloo!" replied a bright voice. A milkmaid was coming along a side-path.

"Ah, Lise, is it you?" exclaimed the little Freule. "You must help carry Papa. He is ill. This gentleman is not—strong enough."

But, recalled perhaps by the shouting, the Baron now stirred and muttered and opened his eyes.

"I am quite well," he stammered. "I stumbled, that is all. Where are my papers? Where are my papers?" he repeated excitedly.

Antoine gathered them together and put them in his hand. The Baron rose to his feet, with the valet's assistance. "Ah, pardon!" he said, "Monsieur—Farjolle." The Marquis was leaning against a tree in profound disgust. What a disgraceful thing was bodily weakness! The shadows were spreading wide and heavy. It was cold.

They formed into a little procession, the Baron leaning on Antoine Loripont's arm, the Marquis pretending not to press on Wendela's shoulder. The old gentleman broke the silence once. "My little one," he said, "some day you will understand the suffering of not being able." Wendela colored in the dark, and set her teeth hard to bear the weight of his arm. Lise, with her clinking pails, brought up the rear, her cheerful step in continuous contrast with the slouch of the others.

"I keep in touch with your shoulder," said the Marquis presently to his companion, "because I am afraid of a false step on this unknown road. I hope I do not hinder you in any way." "No!" she gasped. But she did not ask why he still clung to her all the tighter after they had emerged into the open near the house. By that time the Baron had almost entirely recovered from his shock. "You will come in, Monsieur, and rest?" he said, turning round. "Gladly," replied the Marquis, whereby he meant that he was too utterly exhausted to decline.

Once in the house, he found himself compelled to remain. The two horses had been out for a long drive in the afternoon, but one of them must take him home after dinner. That meal would be served in half an hour. "I am all right again," said the Baron; "I really am all right." And he introduced Monsieur Farjolle to the Baroness.

That lady was charmed. A gloom hung over the household since the interview with the Notary. The stranger's presence would cause a diversion. A man of the world, a gentleman, and a Catholic!—not that you noticed anything of the religion; still, it was a comfort to know it there. And the Marquis, who had locked himself up in his despair since first it closed around him, was astonished to discover that he could still laugh and talk—though with weary heart and body—in the courteous nothings of social intercourse.

Father Bulbius came in to dinner—not an unusual occurrence—and his bright face clouded over with importance at sight of the other guest. After having kissed the hand of the lady of the house, at imminent peril of apoplexy, he wandered away to the Baron, who was sitting wearily in the shade.

"Do not let me disturb your Nobleness," said the Father, slowly letting himself down on the low divan. He dropped his voice: "Have you any idea who that gentleman is who calls himself Monsieur Farjolle?"

"Yes," replied the Baron, quickly. "He is a foreigner. He calls himself Monsieur Farjolle. That is enough."

"Ah, but his servant this morning let fall a title which aroused my curiosity. I questioned him, and I discovered—" The Baron stopped him. "Hush!" he said.

"But, my dear sir, of course I heard nothing in my official capacity," cried the Father, bristling. "Surely you know me better than to imagine that the secrets of the confessional—"

"I know, I know, your Reverence. Come, let us talk of something else." The Baron slowly shut and reopened his eyes, that sure sign of exhaustion, whether of body or brain.

The Marquis, meanwhile, was praising the house to his hostess. He drawled out his words with an unconcerned ease of expression which seemed conscious that men would find leisure to listen as long as his Grandeur found inclination to speak.

"I have lived here; I shall die here," said the Baroness, bravely. "It is that, I suppose, which endears the place to me unspeakably. But, to you, Deynum must be terribly dull." She cast a commiserating glance at the old man's hollow face. She could feel for all the various moods of refinement. The stranger must be morbidly afraid of the society of his equals to put up with the accommodation of the village inn.

"Oh, no; I like the country," said the Marquis. He was greatly bored. He looked down at his smart patent-leather boots; there was a splash of mud across one of them, and it persistently drew his attention. With one carefully kept hand he smoothed his white mustache and curled over his ears the locks which were neatly drawn forward from the parting at the back of his head. He was not dressed for dining. The fact did not discomfort him; nothing could have done that. But he felt annoyed by it.

"I," said the child, who had drawn near to them, "I, too, should like to die at Deynum."

The Marquis winced. "You, Mademoiselle!" he said, lightly, holding out his hand to her. "A pretty child like you ought not to talk of death."

She did not take the hand. "Death!" she replied, gravely. "That is purgatory; it is horrid. I meant 'dying.' I should like to die at Deynum, and go and sleep with the others in the chapel. Afterwards—it is horrid, but one does not know!"

"But you are a little philosopher!" said the Marquis, with a ghastly grin.

"The child does not understand what she is talking about," interposed Mevrouw van Rexelaer, rising. "Permit me to take your arm, Monsieur."

At table the little life left in the sick man seemed to flare up under congenial surroundings. He ate sparingly, but he drank a glass or two of his host's wine, and warmly commended it. And he told a couple of amusing stories, cautiously, as if afraid of compromising himself. Father Bulbius sat admiring him open-mouthed.

Stimulated by the Marquis's example, and especially flattered by the praise his cellar was receiving from so manifest a connoisseur, the master of the house also somewhat shook off the lethargy of his own sorrows, and even so far conquered himself as to tell the story of the King's Wine. How in the glorious year '15, the great year of deliverance, he, being then about twelve years old, had lived with his mother for a time at a small country house in Brabant near the frontier, while his father was with the army in Belgium. And how on one beautiful calm June evening news had flown up from the village that a courier was come with the tidings of a great victory to bear to the King. His horse had broken down; he was clamoring for another—would the Baroness give her best? And how he—little Reinout, as he was then—had run away to the stables and saddled his father's "Bruno," with only a cry to the groom that he would be back again to-morrow, and had ridden out upon the highroad he scarcely knew how or why. And then how he had rushed onward all through the soft summer night, with but one thought in his heart—of the great victory and the joy of the King! and had crossed the mighty waters of the Moerdijk and the Maas, while some took his gold sleeve-links and buttons in payment and others helped him on with God-speed! for the glad news that he bore. How a post-keeper had lent him a horse when Bruno could bear even his light weight no further, and how, at last, in the glory of the proud June morning, he had drawn rein, fainting but triumphant, at the Palace gates. How he had cried for his grandfather, who was one of the Court chamberlains, and how, between tears and laughter, he had finally poured out his story at the Sovereign's feet, half an hour

before the State courier came in with the Despatches. How the King, when the truth was confirmed, had patted his head, saying: "What must I do for you, my fine little fellow?" and how he had answered, with his eyes on the table: "A glass of wine, please, your Majesty and Grandpapa, though it isn't my birthday—" And how the room had swum round, as all the courtiers laughed. How the King had declared that he should never want *that* to drink the royal health in, and had sent his father a hogshead to lay aside for him, with the intimation that, when next he did his country good service, he must ask for some more. "I reminded him of his promise on a later occasion," said the Baron in conclusion, "and I got another, and larger, present of the same. It is good wine, as you say. I used to keep it, but now I drink it. In a few years there will be nobody left to do so."

"There's me, Papa," said the child.

"Women don't drink wine," replied her father. "They sip it, without tasting."

The Baroness had heard the story several hundred times before, but she had never heard it told to a Frenchman. She was the more surprised that her husband avoided specifying the "other occasion," which was merely the siege of Antwerp in the Belgian war.

"He is too modest to allude to his own military exploits," she thought.

"The King is dead," said the Baron, saluting as he emptied his glass, "long live the King!"

Gustave, by the sideboard, saluted too.

"I have not yet had an opportunity of telling you," said the Baron, when the two gentlemen were alone together, waiting for the carriage, "how much I regretted the failure of my attempt to find you a suitable lodging. I fear now that you will very soon be leaving us."

He felt how complimentary was the "us."

"You are too kind, my dear Baron," murmured the visitor, without regarding his own words. The old man sat staring vaguely before him; he was dead tired, miserably oppressed by the weight which no companionship could cast off. He spoke a few sentences about the weather and the crops, and the other answered him.

"I am ill," said the Marquis, suddenly. "I am dying. I can't travel any more. I won't travel. I can't stay in that filthy inn. Monsieur de Rexelaer, can you really not find me some place I could buy to die quietly in?" A hungry, hunted look came over his face; he was yearning to speak of his trouble to some one besides Antoine.

The Baron got up and walked across the room, away from his guest. "I know of one house," he said, "if you were willing to pay for it."

"I will pay anything," cried the other, passionately. "I want rest. This stupid anxiety is killing me before my time. What is the house that you speak of?"

"It is this," said the Baron, with his back turned. He clutched at a chair and sat down.

There was an awkward pause. Then the Marquis said, stiffly, "You misapprehend me, Monsieur. I was very much in earnest. I am perfectly well aware that you cannot place this house at my disposal."

"Why not, Monsieur le Marquis?" said the other from his dark corner.

"What! You know me! That scoundrel has blabbed!"

"Forgive me. The fault is not your valet's. From the first moment I heard your name, I was aware that I had the honor of speaking to the Marquis de la Jolais."

"Ah!" cried the Marquis.

"There are not so many of us that we do not know about each other, at least in Holland and Belgium. Forgive my indiscretion, which I deeply regret. I was speaking under the influence of excitement. But I warn you, I fear that your name is known to others than myself."

The Marquis bowed, exaggeratedly vexed. He had clung to his sick man's whim. "But this—this—how shall I say?—about your castle?" he asked. "It is a pleasant antry."

"Monsieur, is it a subject I should joke upon, even did

I desire to insult you? If you wish to buy the place—the whole thing—you can do so. The air does not agree with my wife. You see how pale she looks. I am anxious to settle abroad."

"But I want a house, not an estate," said the Marquis. He rose as Antoine came forward with his wraps, and, motioning him back, tottered across to the dark spot in which the other was sitting. "I thank you, sir," he said, "for the signal honor you have done me. Believe me, I know how to appreciate it." They shook hands in silence, and then the Marquis was driven back to the inn.

[To be Continued]

Quarantines

By W. C. Braislin, M.D.

The degree of perfection of a nation's quarantine defenses is, in a way, a fair index of the intelligence of the governing body of that community.

Unnecessary restrictions are a check upon commercial interests. The recent act of a South American Republic in obliging British shipping to remain in quarantine for twenty-one days, because of the occurrence of a single case of cholera in a British port, is a menace to the future financial importance of that Republic. It could much better afford the expense of maintaining an efficient sanitary corps.

The most advanced nations of the earth are fitted with receiving stations and with all necessary buildings for the housing of passengers, both well and sick, for disinfection of baggage or merchandise, and are attended by a corps of officials, whose judgment fixes only the restrictions necessary for the well-being of the country at large.

Thus, the regulations for cholera require that only those vessels shall be deemed infected in which cholera is actually found on board or on which it has occurred within seven days past. Vessels having had cholera on board at a period more distant will be deemed "suspected" only. Those vessels from infected ports which have had no cholera on board prior to sailing or during the voyage will be granted free entry. The detention of healthy passengers even on infected vessels, and of the ship herself, continues only five days.

The above regulations apply to the methods now in vogue as laid down by Dresden in regard to the infected ports of Arabia. This method closely follows the method of British quarantine, which latter nation, during the epidemic lately passed, excited our admiration and astonishment by reason of the calm but confident manner in which each outbreak of cholera within her borders was successfully met.

The present method of quarantine in Spain presents a striking contrast. All baggage incoming from France is closely watched, and much of it is subjected to a rigorous (?) disinfection. Maritime interests are also the object of suspicion, and are much hampered thereby.

Turkey, Greece, and Cyprus place a quarantine of five days upon every vessel from any French Mediterranean port. Gibraltar will admit no vessel from the Gulf of Lyons, if from any of the suspected ports, unless she has been at least seven days from port; while every vessel from Marseilles receives an extra quarantine of eight days.

The epidemic of cholera which has occurred among the pilgrims to Mecca is causing a number of additional restrictions to be placed upon all vessels arriving from Red Sea ports. Fifty thousand of these miserable souls are subjected to a delay of fifteen days at a small station, El Tor, under the charge of a so-called Sanitary Board.

Almost all of the countries of the Mediterranean rightly dread a visitation from cholera on account of their miserable internal sanitary arrangements. It is, doubtless, this fear, with a lack of the proper appliances for scientific disinfection, which causes them to appear over-diligent in what we consider the least of the essentials of sanitary precautions.

The Home

The Basis of Companionship

One cannot but regret that the necessity of business and household duties compels breakfast to be so often a hurried meal; in most homes it becomes itself part of the necessary business of the day. And yet much of this might be prevented by a determination on the part of each responsible member of the family to allow one half-hour's time to what might be called the courtesies of the breakfast hour.

Every member of the family knows how much pleasanter it is to have the breakfast-table bear some signs of the touch of a mistress's hands; when each member comes in as if he were coming to enjoy the companionship as well as the food, and not as if he were coming to the lunch-counter of a way station on a railroad—forced to eat and run. The secret of a beautiful home life lies in the command of leisure for those amenities the absence of which from the family life marks the difference between an aggregation of individuals and a family.

Without leisure there cannot be the interchange that is an imperative cause of sympathy. Intercourse demands leisure; if there is no time for intellectual exchange, there cannot be that intimate knowledge that sympathy demands, which is its necessity.

To separate from the family at the beginning of the day with a sense of *camaraderie* is to go out into the day with the consciousness that its close will find waiting ears and hearts for what that day has forced upon one's attention, into one's life.

A day that begins in the atmosphere of love finds us prepared to meet temptations and trials with mental and moral strength. But love cannot sway a group that lives, even for the breakfast hours, with its eyes on the clock.



The Making of Mothers

The mothers of to-day must be somewhat puzzled if they attempt to guide their homes, themselves, their servants, and their children according to the advice, suggestion, condemnation, and approval of the multiplicity of writers whose pens are kept moist in their efforts to improve mothers. One writer begins a paper by saying: "The sacred duties devolving upon parents cannot be properly discharged without special education, any more than medical or other professional knowledge, or a high order of scientific attainments, can be acquired without earnest and persevering study." Now, most of us have supposed that the whole education of life, the environment of intelligent homes, tended to the end of producing intelligent, moral, earnest, healthful men and women, who were trained, consciously and unconsciously, to fulfill the laws of life; that the rich woman, if she were not able to fulfill and did not fulfill her duties as a mother to her family, was more remiss than the poor woman who, through ignorance, failed to fulfill her duty to her family.

The other day one of the newspapers was describing the life lived by a boy not four years old, the son of a very wealthy young widow. According to this description, the boy had a nurse who cared for his body—a girl who had received special training; for, though the fact is not generally known, there are schools for the training of nurses. He had a riding-master; he had a governess; and one of the most celebrated physicians in the country visited him at least once a week, his mother being determined that the boy should have all the advantages that could be gained from a perfectly sound, well-trained body. Shortly

after reading this, one of the magazines was picked up in which there were the most serious charges made against the wealthy mothers of this country, and the writer asked any one who doubted that what she said was true to study the nurses and the children seen in the parks.

No one will deny that there are lax mothers in the world, and that these lax mothers may be found in each social stratum. There is the wealthy woman who spends her time flying about from lunch to dinner, from dinner to reception. There is also the mother whose whole time is given up to committee meetings and outside enterprises. There will also be found the mother who spends her time visiting from one tenement-house home to another under the roof with her own, or who spends nearly all her waking hours at the door of the tenement that she occupies, having no conception of her moral responsibility as a mother. But it is certainly true that the majority of the mothers of this country are mothers. Schools cannot make mothers. Mothers are born, and the Creator does not confine the wise ones to any particular social set. There are homes to be found in every stratum that are homes in the truest sense of the word; the incomes are wisely expended, the spirit of the home is for peace and righteousness, the health of the body and the soul of the children receive due consideration, and there go out from these homes men and women equipped to do their share of this world's work.

The writer of the article referred to protests against women who give any time outside of their own home. The majority of husbands will testify that, where their wives have used their strength wisely, the outside work done by them has tended to raise the intellectual life of the family. It has broadened their sympathies, increased their knowledge, and given them a conception that there is a world outside of the walls that bounds their homes. That there are Mrs. Jellybys to-day, as there were when Dickens wrote, none of us doubt; but that there are women who seek to make the world better because they have children who must go out into that world, we also know. Every rum-hole closed, every workingwoman's baby sheltered for its waking hours in a day-nursery, every little child gathered in a kindergarten from the street, every school made better because of the interests of women in that school, every factory made clean and wholesome, every tenement-house home made more intelligent by the efforts and through the efforts of women—all this will make this world a more righteous place for the baby feet that are so precious to the women who give of their time and strength to the other women who lack their knowledge and standards, and to the other babies.



For Lamplight and Leisure

By Mary C. Hungerford

So comes again our joyous feast,
Let every one be jolly.
Each room with ivy leaves is drest,
And every post with holly.

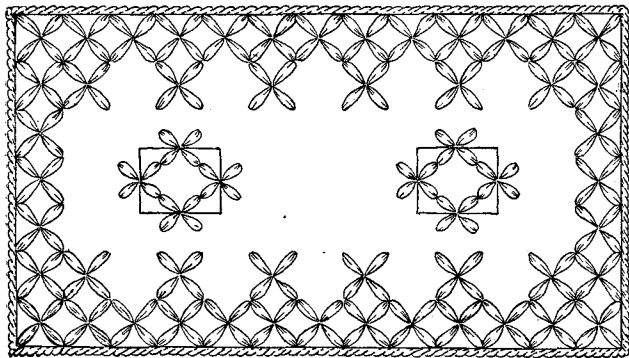
—Old Song of 1594.

If the quoted verse were given in the quaint old English in which it was written, it would not be easily read; but, though our language has greatly changed in the lapse of time, the old song shows us that holiday customs three centuries ago were much the same as ours are now.

The still older custom of giving presents at holiday-time is thought to have had its origin in the precious gifts that were brought to the Holy Infant as he lay in the manger. There have been hundreds of intermediate years when the day and the custom were both unmarked, but now all the nations of Christendom, each in its own way, celebrate Christmas.

Among the gifts that busy fingers may even now begin to prepare for the holiday is a cover for bureau or dressing-table, made of satin and edged with Honiton braid twined and twisted into a lace pattern. The braid is applied to the satin by running the edges of it down with fine thread. The novelty of the cover consists of two patch-

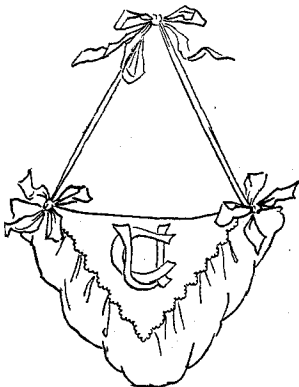
pockets of satin covered with braid. These are very convenient hiding-places for rings and other small articles.



No. 1. Bureau Cover

The cover is lined with muslin, with an interlining of perfumed wadding.

As a very handsome cover would be partially obscured by the large pincushions which awhile ago were so fashionable, custom prescribes a hanging cushion of fanciful shape.

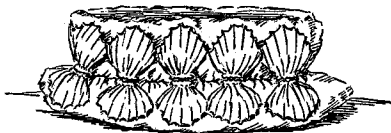


No. 2. Hanging Cushion

The one given here has a puff of old rose satin overlaid by a point of gray linen, with the scalloped edge buttonholed with gray silk and a monogram worked in outline, or wholly covered with satin stitch in old rose or gray silk.

To stand upon a bureau which is not provided with a cover of so much splendor as the one which we have just been considering, the pretty box or trinket-holder shown in the accompanying sketch is very useful and pretty, and it cannot fail to be an acceptable gift. There is a prejudice, which I admit sharing, against shell-work, but the

scallop-shells in this connection are so well used that one cannot fail to admire the effect. For the foundation a ring of pasteboard two inches deep and five in diameter is made; this is sewed with strong carpet-thread upon a flat disk of pasteboard large enough to show nearly two inches beyond the box part. The whole affair is then covered with Nile-green crêpe de chine put on in a loose puff. The scallop-shells, which should be uniform in size, are first punctured with the point of a heated hat-pin, and then sewed on in pairs, one turning up, the other down. Inside, on the bottom of the box, may be laid a circular mat of scented wadding covered with crêpe de chine or with satin. In sewing on the shells the material should be flattened under them and pulled out above and between, as the illustration shows.



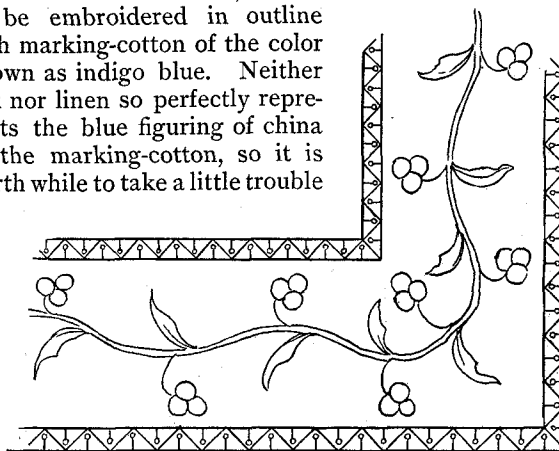
No. 3. Trinket Box

Persons who are accomplished in crocheting can make pretty sets of doilies by hemming a small circular piece of fine linen, and crocheting with very fine thread successive rows of treble crochets, with two chain between each post or bar. To keep the circular shape, each row must be widened as necessary. When the crocheted addition has made the doily of the right size, a narrow shell edge can be worked on. The prettiest edge for the purpose is made by going around the circle once with loops of five chain caught into the opening between each bar by one single stitch. On the next and last row the five-chain loops are worked over in single crochet, thus giving the effect of a buttonholed edge.

Drawn-work is more popular than ever, and persons who are familiar with the process of making it need have no difficulty in getting up most desirable presents. It

seems cruel, in these days of troubles with vision, to recommend very fine linen as the basis of drawn-work, but it is true that the more attenuated the thread, the more beautiful is the result. I think it is quite within the bounds of possibility that weavers will, at some period, supply linen fabrics with spaces where there are no cross-threads; then the worker will be spared the tedious, sight-straining process of drawing them out, but will still have enough to do in working the lace-like stitching that finishes the work. Very handsome doilies are made of white fine linen, with the threads drawn in a checkerboard pattern all over the surface, and all the knotting done with pale green or yellow silk. Each small block of linen between the drawn spaces is covered with a tiny daisy in satin stitch. A table-center to match may have a plain square in the middle, with an edge all around as wide as a doily, and worked to match. Or the center may have no other decoration than a square in each corner which reduplicates one of the doilies. In either case the center should have a hemstitched hem.

A very pretty table-center for every-day use can be made with the decoration shown in No. 4. The pattern is taken from blue china, and is to be embroidered in outline with marking-cotton of the color known as indigo blue. Neither silk nor linen so perfectly represents the blue figuring of china as the marking-cotton, so it is worth while to take a little trouble



No. 4. Table-Center

to procure it. The linen of which the center is made should have only a very narrow flat hem, which is concealed by the little blue edge which is worked upon it; or it may have no hem at all, but be finished by working the outside line of the border in buttonhole-stitch over a slender cord, which in this, as in every instance where it is put to a like use, should be first shrunk in hot water to prevent its drawing up at the first washing.

Tumbler or butter-plate mats are intended for use upon tea and lunch tables where the polished board is set without a table-cloth. A set of these mats can be very tastefully made in the form of large pansies worked with white silk, the edge of the flower being overworked with buttonholing, so that the linen can be cut away and leave the flower to form the whole mat. The work can be done in outline, but the little mats are much prettier if all covered with satin stitch. A maple-leaf is also a pretty design for a tumbler-mat, especially when a table-center has an edge of the same.

There are numberless gifts for table use that will be welcome to a housekeeper. A set of plate-mats of white linen to put under each plate when no table-cloth is used is very easily made by purchasing a set of large-sized fine damask doilies and overcasting the edge with a hemstitch to keep the fringe from having a scant, ragged appearance, and working a pattern in outline above the edge with colored silk. Sometimes the damasked border will be suitable for outlining.

Large linen cloths for putting under a dish will be appreciated by the carver, who often finds it impossible to avoid soiling an unprotected table-cloth. The carving-cloth should be long enough to project fully ten inches beyond the dish. A wide, hemstitched hem may be on each side, and the ends may be edged with a row of heavy Russian lace, above which can be a band of Greek or scroll pattern done with white silk or linen.

Vacation Fund

Previously acknowledged.....	\$880 43
From a Working-Girl, Muskegon, Mich.....	1 00
E. B. K. E., Orange, N. J.....	25 00
F. C. J., Newark, N. J.....	3 00
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Union Circle of King's Daughters, Williston, Vt.....	10 00
T. H., Washingtonville, O.....	50
E. P. S., Glenburn, Pa.....	3 00
A Friend, Duluth, Minn.....	2 00
Total.....	\$934 93



An Open Letter on English History

My Dear Electa:

You are quite right. Upon others, as upon yourself, has the conviction sometimes dawned that the list of English kings, learned in childhood, does not constitute valid claim to a knowledge of English history. People prate of birth-right and environment and absorption of information, but hereditary knowledge is of the vaguest, and the microbe in the historic atmosphere is oftener degenerate than animating.

You are right, too, in concluding that English history, as a study, is endless. Kings, prelates, nobles, people; war, famine, prosperity, thrift; manufacture, land tenure, society, institutions—these are but a few of the kaleidoscopic elements to any one of which might be devoted a life of study.

You are wrong, however, in fancying that no adequate knowledge of the subject may be obtained by a person of limited leisure without strenuous and wearisome application. It is to disprove this figment that I venture to offer a little reading-list on English history.

Campbell, in his fascinating volumes upon the Puritan, says that English civilization is not a gradual ascent. To follow it is not to climb a single mountain, but to cross a series of mountain chains, separated by valleys nearly as deep and dark as that from which one makes the first ascent. From this characteristic, therefore, it is more easily studied in divisions of time than any other history.

The first hill that rises out of the darkness we label Mythology, and upon it we trace, with a smile, the name of King Lear. He, we are gravely told in the second book of Holinshed's "History of England," was ruler over Britain one hundred and four years before the "bylding of Rome, when Uzia reigned in juda, and Jereboam over Israell." You may read Holinshed's description if you choose, but better inaugurate your course with Shakespeare's marvelous version.

The summit of the second hill reflects the Golden Age of Roman civilization, but about its dimmer base we catch midnight glimpses of the Druid priests with their human sacrifices, of Boadicea, the Warrior Queen, bleeding from Roman rods, and follow the great inroads made by the latest comers, the Picts and Scots. For these points, as well as for the succeeding period, there is no better brief guide than Green's "Short History of England," a work, indeed, to which the student should constantly refer for the sequence of events.

The Anglo-Saxon or the English invasion and Conquest, a period which includes the Danish usurpation, marks the third era. The student who desires fuller information than the Short History gives will find it in perfection in the "Making and the Conquest of England," two volumes by Green. Above all, you should read the first thirteen pages of Stubbs's "Select Charters," and chapters five and six of his "Constitutional History." Auxiliary books for this period are Tennyson's "Idylls of the King"—legends which as late as the seventeenth century were accredited history; the first chapter of Dean Stanley's "Memorials of Canterbury," which describes vividly the landing of St. Augustine, the conversion of Ethelbert, and "the immense effects produced by a single thought in the breast of a single man;" Hughes's life of "Alfred the Great," a man

whom Freeman calls the most perfect in history; and the thirty pages in Stanley's "Memorials of Westminster," volume one, devoted to Edward the Confessor—"the last of the Saxons, first of the Normans."

The day following Edward's death Westminster Abbey saw the crowning of Harold, and here Bulwer's romance of that name is appropriate reading, leading effectually to the prominent eminence called the Norman Conquest. "The great turning-point in the English nation" Mr. Freeman calls that event, and declares that it *made* rather than *unmade* the English people. Sarah Orne Jewett's charming story of "The Normans," omitting chapters two to seven, may be taken for a text-book to this period, Freeman's masterly work on the Conquest being used for constant reference, and one chapter—the twenty-fourth of the fifth volume—being used entire. Kingsley's "Hereward the Wake" is a desirable accompaniment to these more accurate works.

Magna Charta is the climax of succeeding events which build up the Plantagenet line. Around it circles the Crusade pageants, with storied Richard of the Lion Heart; the haughty priest, A'Becket; the weird inventor-monk, Roger Bacon; Friar Tuck and Little John, Scotch Bruce and Welsh Llewellyn. Stubbs's "Early Plantagenets" is incomparable for this period, its close reasoning to be relieved by Scott's "Ivanhoe" and Shakespeare's "King John." For the later Plantagenets turn to the fifth chapter of Green, Shakespeare's "Richard the Second" and "Richard the Third," and Bulwer's "Last of the Barons." Shakespeare's Henrys, four, five, and six, are desirable, but less important than the Richards.

Towering above all other peaks that preceded it in the vista, and distinguished as the first in modern history, stands the Revival of Learning. It is contemporaneous with the Tudor line. Fostered by Henry the Eighth, crowned by Elizabeth, it yet must claim for its parent Henry the Seventh, the man who of all others, perhaps, looked upon its coming with most horror and dismay. Green is again the text-book—sections four, five, and six of chapter six; and the most prominent auxiliaries are Shakespeare's "Henry the Eighth" and Mrs. Manning's "Household of Sir Thomas More." With Elizabeth a multiplicity of riches is spread before us: Green, first of all; Campbell's "Puritan in Holland, England, and America"—chapters three, four, six, and seven of the first volume, and thirteen of the second; Scott's "Kenilworth," Gosse's "Raleigh," and Miss Yonge's "Unknown to History"—all of which will fill your mind with gorgeous pictures of a glorious age.

With the Stuarts one turns to Gardiner and his admirable little book on the "Puritan Revolution." With this comes Carlyle's "Cromwell," so absorbing that it fills the too often idle assertion of a book, that "once begun it cannot be dropped." You should read at least the introductory life and the passages upon the Rump, the Protector, and the death of the Protector. Macaulay's essay on "Hampden" is of the utmost interest. Charles Kingsley's "The Poetry in Puritanism," from his essays on "Plays and Puritans," Scott's "Legend of Montrose" and the "Fortunes of Nigel," and Browning's "Strafford" bring us nearer to the chief actors in this mighty drama.

The "Fall of the Stuarts" is treated in E. Hale's volume by that name; excellent, although less vivid than Green's account. In "Pepys's Diary" and in "Lorna Doone" we are made intimate with the inhabitants of city and country. Nor should one forget the painter Vandyck; but in studying his life and copies of his paintings we must pay tribute to the art that makes our sternest indignation soften before the tyranny of the Stuarts. Surely, such royal figures as he has delineated could not have been utterly evil!

On the farther slope of the Stuart hill rises the Augustan Age of Literature, distinguished by the names of Pope, Addison, Swift, Steele, and DeFoe. Literature, however, lies outside our pale, and for the political events of Anne's reign Green is sufficient.

With the death of the childless Queen the Hanoverian line begins. McCarthy's two volumes on the Four Georges,

or Thackeray's one; Mrs. Oliphant's "Sketches of the Reign of George the Second;" Macaulay's essays on Chatham, Clive, and Hastings; Scott's "Rob Roy," and Dickens's "Barnaby Rudge," supplemented by Green, will carry you safely into our modern history and to the very feet of socialistic and economic reform.

McCarthy must henceforth be your guide, in his two books "The Epoch of Reform" and "A Short History of Our Own Times."

"It is a dogmatic thing," George Eliot makes one of her characters say, "to set a hymn and expect the congregation to follow it." In these days the practice of offering a list of books has received just criticism and righteous denunciation. "Read this" or "Read that" is the most thankless and often the most useless advice; but, my dear Electa, if from among these chosen volumes a fragment only is carried into your reading future, so that thereby you come closer to the world's actions and your pulses rise and fall with their vicissitudes; if but a few brilliant pictures of a past that is dead and yet lives again project themselves upon your imagination, to color and cheer and warn you on your way, your friend can bear the opprobrium of the adjective "dogmatic," and sign herself

Still cheerfully yours,

LUCY ELLIOT KEELER.



All About Ida May

By Kate V. Thompson

They had just come to Springfield, Ida May and Marie, that very fine April day when Lilian drove in with her father from Fairville and saw them sitting there in the window side by side. Their flaxen hair fell down to their waists, and they had the prettiest little French caps on their heads, with tiny ribbon rosettes—"just like twins, only one had blue ribbon and the other pink," as Lilian told Dotsie that night when they were braiding their own "pigtails" tightly for bed. For these little girls had no maid to wait upon them, and they would have been ashamed to ask mamma to undress them, now that they were nine and ten.

"That's just like us," said Dotsie, slowly—her mind did not jump as Lilian's did—"when we used to be babies. Oh, Lily, do you think they'll stay till I go with papa next week? I do want to see them so bad! And did you give them names to yourself, to play they were yours, you know?"

"Why, of course I did! I gave them lovely names, too—Ida May and Marie; it's Marie that's got the pink ribbon. Don't forget, Dotsie—it'll spoil the play if you do; and I mean to begin making believe they're ours right away."

The talk stopped in a few minutes, Lilian put out the candle, and they climbed up into the big, old-fashioned bed in silence after their prayers. But Dotsie, who usually fell asleep as soon as her head touched a pillow, was excited beyond wont, and kept on talking, to Lilian's surprise and delight.

"If you *really* could have one, Lily, which would you take?" she asked, rather eagerly, at length.

"Oh, Marie, of course," said Lilian, quickly—"unless you wanted her dreadful," she added, with a heroic effort toward self-sacrifice.

"No-o," was the answering easier effort, "not if Ida May's ribbons are very *light* blue."

"They are; they're just lovely, Dotsie"—but before Lilian had finished the second description Dotsie was far away in dreamland, and could have any doll she wished.

It had always been like a dream to these children, the idea of calling such costly dolls their own. Their father, the country doctor, was by no means a rich man, and their toys were of the simplest kind. Rag dolls with china heads were the only ones in their nursery, and a doll with real hair and "shutting-up" eyes was a possession they craved beyond words. They had seen and held such beautiful creatures in the homes of their playmates, but the happy possessors had told them that their dolls came from New York or Boston, and that made them seem unat-

tainable. Now that two of these lovely babies had found their way to Springfield, it seemed somehow as if there might be foundation for hope.

"If we took all the money out of our banks, and papa lent us some, and we earned a lot more helping mamma all summer, then do you think we'd have enough to get your Marie before Christmas?"

It was Dotsie who planned this as they sat on the bent bough of the old apple-tree next day playing house with the old dolls. It was Dotsie who "kept house;" Lilian liked better to be a visitor.

"Maybe we would!" exclaimed her sister, joyfully. "But," she added in quite another key, "there would be your Ida May left. I don't want a nicer doll than you, Dotsie Farry—but I do want a baby doll awful. I'm tired of these ugly old things that can't do anything with their arms."

"Then if you got Marie we'd go on saving up again for mine. I guess they wouldn't sell her if we asked them not to, *very* polite."

Dear little Dotsie! Gates of brass may indeed withstand courtesy at times, but few human hearts are proof against perfect self-forgetfulness like yours.

"It is very nice of you to get Marie first," said Lilian, with some compunction, "and it ain't a bit greedy. Anyway, she'll be half yours, and I'll let you take her out often—I think."

"But you'll be her real, true mamma, you see, and a doll can't have two. Go on dressing up Rose now; the sun is setting in my eyes, so I know we'll have to get down soon for true dinner."

"Let's go now, then we can ask papa quicker. I don't like this play much, and I can't bear to wait to open our banks. We can get the money out by ourselves with a knife; Nellie Dawson said she did, and nobody helped her."

They gathered up the tea-set, and hurried off to their treasury. It was a shelf in a hall closet, where mamma hung best dresses and coats—a high shelf, and difficult to reach. They had felt great security in this circumstance, but, by standing on tiptoe on a chair, Lilian was able to bring down their hoard, so their confidence in shelves was shaken from that hour. The banks were pretty tin boxes painted to imitate exactly the "Old Lady of Threadneedle Street," as the great Bank of England is sometimes called, and they had owned them a long time.

Sometimes uncles and grandfathers gave them silver dimes to buy candy, as uncles will, and these they had always deposited with the nickels and pennies of their own saving. They had decided to buy a pony with the money when they were grown up, but this new project was too delightful to be given up for a future so remote.

Getting the money out was by no means easy; it slipped from the knife-blade just when you thought you had it firmly; and when it did come out, it flew under the bed or the bureau. Dotsie was on her knees hunting for the third penny when they were called to dinner, a half-hour later.

At first the children could hardly be understood, they would talk so fast; but by insisting upon hearing each separately, papa and mamma came to a clear comprehension of the plan. They exchanged a long look, "a sorry look," the children thought, and they wondered why. Some how Lilian felt rather uncomfortable.

"We will think about it," said papa; then, after a time, "Dotsie, you may go to Springfield on Friday with me to see these wonderful dolls. I do not think you ought to give up so much to Lily until you have had time to be sure you want to do it very much, and a week is not long to wait."

"I didn't ask her to," Lily put in, rather sullenly; "besides, we had to get *one* of them first, and I'm the oldest." Nobody answered her.

In due time Dotsie saw the dolls, and found them all that she had fancied, but did not waver. It was then found that if papa would lend two dollars, to be paid back by hemming towels, picking fruit, and doing other household work, they would have just enough to buy Marie.

The loan was promised just as soon as they had earned *one* dollar, for this was part of the theory that people enjoy most those pleasures they have helped to earn. They set to work on dish-towels the very next day, and then Dotsie's trials began. She did not like work, and, as the days grew milder and the other girls had good times out-of-doors, the easy tasks mamma set her tried her sorely. But she worked on faithfully till the dollar was earned, and then the sisters went to Springfield together to bring Marie home in triumph.

"She is a great deal lovelier than I thought," Lily said at night, lifting her out of bed for the twentieth time to see her eyes open; "and now we must hurry and get her earned so you can have Ida May." For Lily's uneasy feeling had returned; she looked at poor old Rose, Dotsie's best doll, lying there staring with her ugly, set eyes, and she wanted to forget her if she could.

"Ye-es," sighed Dotsie, "but don't let's do anything to-morrow 'cept give the dolls a party. It's Marie's birthday 'cause she's just come, and I s'pose it's Ida May's too, if she's a twin—only she's shut up in a box waiting."

She was indeed. The obliging keeper of the toy-store had put her away, moved by the earnest request of the sisters, and a certain bill Dr. Farry had slipped into his hand unobserved by the children. He had also allowed Dotsie to hold the precious thing a moment in her arms, and now she felt like a mother indeed. Her dolls were to her real, live children; she loved them and lived in them with an intensity few children realize. To Lilian they were only valuable possessions; interesting enough, but not more so than a new book or a game. Indeed, Lilian at times forgot them unless they were new, and then it was Dotsie who looked after the whole family. Lilian always thought out their names and the plays, and played with great zest, too; so perhaps she did her full share.

It was strange that Lily was not perfectly happy, now that she had her own way, for nobody said a word to reproach her. But before this she and Dotsie had never known a difference in their treasures, and the fact of owning anything which Dotsie could not share was in itself a reproach keener than words. It made her work very hard indeed for a few weeks till the debt upon Marie was paid, but her discomfort did not get less—rather more as time went on.

In July came Dotsie's birthday—her real name was Louise, after mamma, and the pet name was made by papa to distinguish them—and with it a whole host of little cousins to go upon the picnic held in its celebration. They brought their dolls, at least the girl cousins did, and pretty Marie outshone them all. "How old will Dotsie be by the time she gets Ida May?" asked one of them who had a bent toward facts and figures. "How long did it take you to save up so much before?"

"Oh, a long time," said Dotsie, innocently enough; "I guess 'twas two years, 'most, but we'll save faster this time."

"You'll have to," returned the calculator, with decision, "else you'll be in your teens, and you won't care for a doll any more then."

"Why, Nellie Dawson, I'm going to care for dolls all my life—I mean, till I'm a lady. My mamma said she'd like us to play dolls till we wear long dresses, and we will too. But I'd like to get Ida May by my next birthday. Don't you think we can, Lily?"

"Yes, of course," said Lily, shortly. This talk was not pleasant to her, and at the thought of her patient little sister waiting till her "teens" to possess the loved doll, her own selfishness took on a darker hue. It had never occurred to her that it could take so long to save; she had simply not thought of it at all in her anxiety to get her own doll, and now that this fact was brought home to her so forcibly, she hated to face it. Marie did not seem half so lovely as she had before.

It did not help the matter that Dotsie was indolent, and disposed to give it all up at times. It was a long, long summer, and before it was over Marie had come to be a weight upon Lilian's conscience which she would have given much to shake off, though she had not courage to own it. In September, however, something happened to help her. The ladies of the church met at Mrs. Farry's

to plan work for a hospital box, and the children, handing around tea and cake, heard all about it. They were so interested that they could talk of nothing else.

"Let's us have a dolls' hospital box," proposed Lily, with her usual facility. "I saw an empty soap-box in the shed, and it'll be real fun to fill it up. There's little girls out there—I heard Mrs. Brown say so—and they must have dolls, I s'pose. We can mend all our dolls' old things and the toys and everything, and they'll be just as good as new to poor sick children, I guess."

"It'll be a lovely surprise for 'em, anyway," assented Dotsie. "You always do think of such nice things, Lily! And they needn't be all old things either. I'll send my new parchesi and the Prudy books: we know them now, and don't need them any more."

To Dotsie a story-book was not a joy forever; when she *knew* it, its charm was gone.

"Oh, I didn't mean books," said Lilian, with decision. "I don't believe we'd better send anything but dolls' clothes; it will be more like the big box then, and the dolls can pack it."

"Yes, and give the things. What will Marie give, Lily, do you know? Something pretty; she's got the prettiest clothes, and she's the richest. Oh, dear! I wish Ida May was here; she'd like to give something, too."

"I wish she was, Dotsie; and I'd sell Marie to get her for you if I could. I'm just tired of having the best."

Lily was getting on; she meant every word of this, and it gave her a great sense of relief to say it out loud. Of course Dotsie protested long and earnestly against such a dreadful thought, but Lilian had now put her hand to the plow, and she had no thought of turning back.

"Papa," she asked, after Dotsie had gone up to bed one night soon after this, "do people buy back things in toy-stores if you keep them very nice?"

"Yes, sometimes," said the Doctor, cautiously. "Are you willing to sell any toys?"

"I 'most think I want to sell one thing awful bad, but please don't you ask me what, 'cause maybe I won't. Anyway, I wanted to know."

Dr. Farry saw the struggle and came to the rescue.

"Is it a thing you could send in a hospital box?" he asked. "If it is, perhaps I had better buy it. I've so little time to look around for anything, and if I could get a doll or some such thing right in my own family, it would save a lot of trouble. I think I'd rather have a doll."

"Oh, papa, would you? If I tell you in the morning, will you take her, and not tell Dotsie, and pack her up quick before I get sorry? I can't do it to-night, but to-morrow I 'most know I'll do it. Good-night." She ran out of the room with a great lump in her throat, and the last word sounded like a sob.

So it happened that, a week later, Lilian and her father drove alone to Springfield, and when they drove home Ida May lay in Lilian's lap, while the blue ribbons on her cap fluttered in the breeze. At the gate stood Dotsie waiting, and as soon as Lilian alighted, she exclaimed in surprise:

"Why, Lily, when did you put new ribbon on? Now she looks just like—"

"It *is* her! it *is* her!" cried Lilian, oblivious of cases; "it's Ida May, and she's yours for always now. I couldn't bear to see you wait any longer, so papa sent Marie to the hospital this morning, and I'm so glad I don't care a bit."

To Dotsie Lilian's self-sacrifice was not exactly clear, and she always held it as an effort too high for her poor understanding, looking upon it wholly as foreign missionary work of an unusual sort.

"But, oh, Lily!" she said while dressing her beautiful baby a few days after, "you must be the most unselfish girl ever was. I could never send Ida May to a hospital—I couldn't, I couldn't, not if they never had any dolls. I love her so much that it would break my heart to let any strange girls have her. I'm sure I'm not as good as you."

"You don't need to be, maybe," replied Lilian, from the depth of her experience, "for you don't begin by being so bad!"

Sunday Afternoon

The Guide and the Goal

By the Rev. George A. Gordon, D.D.¹

And the two disciples heard him speak, and they followed Jesus.—John i., 37.

John the Baptist will ever be a highly interesting figure, for the supreme reason that in his relation to Jesus he is the embodiment of what the guide should be. He is always herald and introducer, and never the final thing; always means to the end, and never the end itself; ever ready to take men into his charge, never detaining them, but always conducting them onward and passing them out into the Infinite Life. Standing one morning with two of his disciples, he saw Jesus coming toward him, and he said to the young men, "Behold the Lamb of God, which taketh away the sin of the world!" "And the two disciples heard him speak, and they followed Jesus." They left John and went forth in the company of Jesus. They did not dishonor their old master; they took him at his own valuation; they took him at his best, and at his best he was an introduction to the King of the soul, and not that King himself.

There is an eternal principle looking forth upon us here. The whole universe of good things falls into two distinct and beautifully related parts: into the bridge that carries us across the stream, and the meadow where we desire to rest; into the ship that ferries us over the stormy sea, and the shores beyond where we wish to live; into the sign-board that points the way or the friend who becomes our guide, and the bright goal whither we are bound. We are pilgrims and sojourners, as all our fathers were; and there are, in all this great universe, but two classes of good things—the things that conduct us onward, and the things in which we rest. The whole universe, in so far as it is good or capable of transformation into good, divides itself into John the Baptist and Jesus, into the forerunner and the King, into the guide and the goal.

This is the way to look upon the whole temporal side of life. It is hard to realize that all the beautiful and precious things amid which we live are doomed to pass away. It is hard to believe that they are but transient expressions of the eternal truth and beauty. Yet such is the fact. All noble thinking, all high art, all inspiring example, must ultimately vanish. This whole time-world, as we press forward upon the eternal, recedes like a mountain range and disappears, peak after peak, as the distance lengthens; and the same final doom awaits the loftiest height with the lowest, total loss behind the far horizons of the past. As the poet says,

What hope of fame for human deeds
In endless age? It rests with God.

That which is done in stone must crumble; that which is wrought in color must fade; that which is offered to the ear, in strains however sublime and ravishing, must ultimately die away. The great poets, the supreme singers of the world, must become mute at last. The noblest expressions of a world's profoundest and greatest life are only for a time.

It is remarkable that the supreme artists work in this consciousness. Shakespeare, the sovereign artist of modern times, never dreamed of an earthly immortality for his work. He saw clearly that such an immortality is impossible, and well may the mighty words in which he sounds the doom of all human art be written on the scroll held in the marble hand in the Poets' Corner of the great Abbey:

The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind.

Still, in this consciousness, Shakespeare poured all his power, in utter devotion to his work. His consolation was not in what he achieved, but in what he served. It lay, not in the truth that he expressed, but in the truth that he saw

¹ Pastor of Old South Church, Boston.

and loved; not in the beauty to which he gave form, but in the beauty that had no bounds.

The mood of the greatest of poets helps us to understand that of the greatest of apostles. Paul had no sense of the permanence of the letters that came from his pen, and if he could have had a consciousness of it he would still have looked beyond it. Beyond all partial apprehensions of God and this whole imperfect world, he looked to the coming of the perfect, and all that was had its supreme value as introduction to that which was to come. Upon the advent of the perfect, and the superseding and rolling away into oblivion of the whole imperfect past, Paul fixed his keen vision, and from it drew the deep and unfailing inspiration of his life.

1. How this view of the utter transiency of all earthly things purifies the love of art! Art is not the King, but the forerunner; not Jesus, but John the Baptist. Music, painting, sculpture, building, and poetry are nothing if they do not suggest and lead art to the infinite. These arts, at their highest, speak of something infinitely higher than themselves, and those who hear aright pass up and on into the company of that better thing.

2. We gain here fresh light upon the tragic side of life. All our dark and hard experiences are not finalities; they are discipline to fit us for something higher. Ambition thwarted, expectation disappointed, the friend snatched from our side, and the death that daily confronts us with its inexorable claim, are so many John the Baptists, pointing out to us our King.

Take that thwarted ambition of yours, recognize its selfishness, and offer through the experience, in its full pain and illumination, Whittier's prayer:

Change the dream of me and mine
To the truth of Thee and Thine.

Make that stern disappointment an austere John the Baptist, to bring you to the Christ. If you pull down the nest of a sparrow, it will build again in the same place; but if you pull it down several times, it will seek a home elsewhere. Human beings are not so wise; they go on building habitations for happiness and hope in this poor world of ours, and they see them pulled down and scattered to the winds a score of times, and each time, after a brief interval of sighs and tears, begin building again. Imitate the bird that, when its nest is destroyed, builds again, but higher. Open your mind to the utter vanity of seeking for your heart a home below the heavens, and bid the stern experience welcome that sends you to the Highest.

In the great play of "Lear" you have another aspect of the tragedy of existence. The king being what he was—a strong and passionate nature, lapsing into weakness; his elder daughters being what they were—incarnate hypocrisy and greed; and Cordelia being what she was—a sincere, upright, queenly woman—misunderstanding and calamity, tragic and terrible sufferings, were inevitable. The whole wild and awful issue of the drama is provided for in the first act, in the collision of contrasted characters. Yet, to the souls that mean no evil—to Lear and Kent, and, above all, to Cordelia—the tempest of suffering is but a sublime John the Baptist bringing them on their way through night and storm to the eternal good. When the crazed father wakes out of his sleep and says to the beautiful daughter once more by his side and bending over him in gracious salutation,

You do me wrong to take me out o' the grave.

Thou art a soul in bliss, but I am bound upon a wheel of fire, he is under guidance, terrible but true, home to the eternal peace. That collision of contrasted characters is symbolic; it is a mirror to much of the inevitable disappointment and suffering in our life, and it is another assurance that the whole tragic side of things may become a sublime guide to the rest and requital in God. What is death itself but a grim and terrible John the Baptist, detaining us for a while in the wilderness, weaning from sense and time, expanding the mind to the invisible, and then bringing us forth into a new and ineffable introduction to Christ the King! It is at worst the underground and dark passage by which the prisoners of hope, like

those in Libby Prison in war-times, creep from the horrors of captivity into the freedom and light of the eternal life. No doubt that underground passage was dark and fearful in its aspect, and no doubt, as the brave men crept along through it, appalling visions would occasionally come to them; but, dark and awful as the subterranean path was, it led from infamy to honor, from foul imprisonment to freedom and home. Out into the light, up to the house

Where the many mansions be,

the gloomy tunnel of death reaches, and the passage is out of night into day.

3. This is the way to look upon all theology. Christianity is a divine life, issuing from God, mediated by Christ, inspired and sustained by the Holy Spirit. It is only in a secondary sense a conception, an order of conceptions, a theology. No human thought is to be identified with God himself; no theory of Christ is to usurp the place of Christ; no conception of the moral and spiritual order of the universe is to rank with the sublime fact itself. The function of a theology is that of a John the Baptist, a guide to that which is ever infinitely beyond it, the eternal Love.

Here is the fountain of all noble tolerance, the conviction that the eternal truth and human notions of it are distinct, two things and not one, and that there are other approaches to the Divine Reality besides the purely intellectual. There is the registered will of God in moral instinct, the echo of his footsteps in feeling, the impact of his order upon the conscience, the invading tide of the divine vitality in experience and life. God is in his world, Christ is in history and civilization, confronting humanity with celestial ideals, measuring his power against its animalism, and wielding upon it the might of his redemptive agencies; and our best thoughts are but poor shadows of the vast and glorious process. While we feel Christ in our sympathies and energies, recognize him in the stream of the great world's feeling, see him in the whole structure of human society, with the light to better things in one hand, and the scourge of penalty in the other; while we behold God in Christ as already rooted in humanity, and ceaselessly and mightily at work there, and other and immeasurably greater than our widest and wisest thought, we cannot make our scheme of the divine plan and operation more than a fresh pathway to the divine. This the dogmatist is always missing. He confounds his poor scheme with the divine fact, identifies his thought with the eternal verities, considers his creed an infallible account of the everlasting order, and so can admit of no deviations, and organizes all his power to force his brethren into his narrow and grim conception. If the poor, fiend-pursued man could but open his eyes to the infinity of God and his own limitation, he would be free. If he could but see that what men want is not a stone but bread, is not a theology but a divine life, is not a notion about God but God himself, he would perceive that to confound the purpose of God in Christ with his theory is to offer to famishing and supplicating humanity, instead of an egg, a scorpion.

The best theology is, therefore, that which is the amplest and swiftest introduction to God. What is the thought of God that takes you the farthest out of your selfishness, that sets you in the deepest sympathy with your kind, that gives you the fullest vision of the infinite Love for the world, that opens before you the most cheering and amazing prospect for humanity, and that thus carries you the closest to the heart of Christ, the nearest to the centers of the eternal pity and power? That is for you the best thought, the highest theology.

Make your creed a pathway out into purer and vaster life, and you cannot be perplexed by the controversies of the time. You may have no special leaning for the study of the Bible, and no special power of reasoning, or of insight upon the high themes of the Christian faith, but this simplest and mightiest of all powers you may have—the power of discerning that which gives you the deepest reverence for life, that which lifts existence into the highest privilege, opens your heart in widest sympathy for your brethren, matches most fully humanity's tragedy with the

notes and prophecies of eternal triumph, and brings your whole soul into a profounder and happier consciousness of God. Keep to that power of discernment. It is the staff of the Lord upon which you can with safety lean. It is a fixed star, shining, resplendent, all through the long night of time, set in the firmament of your soul, by which you can determine the freest and the swiftest way home to God.

Our theologies are all provisional. They stand in the same relation to the eternal Love that commentaries do to the Bible. Commentaries have but a subordinate and temporary value. In so far as they are good, they are an introduction to that which is altogether better than they. They are the illuminated street that leads from the tumult of the world to the richness and peace of home. They are for a generation, while the Bible is for all time. They become better from century to century, and as the years come and go they will become, instead of a foot-path and mere trail, royal highways to the written revelation of God. But that revelation will lie forever beyond them, as surely as creation must ever lie beyond criticism. So with theology, the grand commentary on the being of God, the mission of Christ, the divine purpose in man, the meaning of human history, the commentary upon the great movement of God in creation, incarnation, and redemption: it will improve from generation to generation, and as the centuries run gather an ampler and nobler thought of God, and less and less misinterpret, and more and more approach, the Divine Reality; still, ever beyond it, and forever transcending it as the infinite transcends the finite, must lie the Father's love, the Christ's sympathy, the Spirit's fellowship, the fullness of the Lord our God. We shall have a new theology in heaven. The vaster consciousness of God in Christ, the sublimer introduction to the life of the Spirit, will call for sublimer intellectual forms, and all the creeds and theologies of time will no more represent our life than the picture of the infant can represent the man in the fullness and nobleness and inspired use of all his powers. Photographs of our spiritual childhood—our best theologies are no more than this. We shall recognize the likeness; the identity of face and feature will be clear forever; they will have a certain charm about them as we look at them in the fullness of the supernal life. But I apprehend that many good men who strove here on earth to make the world think that their theology was the perfect and final one will be as anxious to hide it out of sight in the eternal spheres as people are now to hide or disown or destroy the painfully and ludicrously inadequate photograph of earlier years.

Thus, John the Baptist stands for all thought, all faith, the whole of experience, and the whole history of man in time. It is all a herald of the King, a forerunner of the Highest, a revelation of the Christ, an introduction to God. The universe has its great, constant trade-winds. Sometimes they cause the spiritual mariner vexation and trouble. They blow him out of his course, but it is to find the divine course and make large discoveries on the way. They beat him with their seemingly unmerciful powers, until his heart becomes faint and he begins to fear eternal shipwreck. They handle him sometimes gently and sometimes roughly, but they never cease to make him think of home, and they sweep him ever onward to that safe harbor. The whole temporal side of the universe finds its symbol in the faithful preacher, in the man who never detains the thoughts and loves of his people, never absorbs their devotion nor tries to fix supreme affection upon himself, but who gathers up the whole intellectual and spiritual energy of those committed to him and passes it on, beyond his poor shadow of a life, to Christ the everlasting King. The preacher is bridge to the highest over the wild stream of things, an introduction to the changeless love of God; and the whole universe, in its temporal aspect, is nothing else. It is all divisible into means and ends, highway and home, rugged ascent and hill-top, guide and goal, John the Baptist and Jesus. It is the emphasis of the whole history of time that lends impressiveness to the preacher's message. When he points the way to the King, the whole of time becomes index-finger; when he says, "Behold the Lamb

of God, which taketh away the sin of the world," the words are repeated by a voice like the sound of many waters and mighty thunderings. The goal to which we come is a power of release; the Jesus to whom we are led is a power of rescue; the God to whom we are brought is a redemptive God. In the tower-entrance of this church you find a symbol of your faith. The beautiful granite pillars there were lost and found. Dug from the earth in Scotland, shaped and polished there, and shipped for use in this temple of our God, they went with their ship to the bottom of the sea. Out of the deep they were raised, and, recovered from the grave, they were brought hither and set where they now stand, and where I hope they will stand for generations, the impressive symbol of the redemption of man from disaster and death through the Lord Jesus Christ. As often as you pause to look upon and admire them, think of the rock whence you were hewn and the pit whence you were dug, think of the divine toil by which your life took shape and seemliness, think of the high and solemn purpose for which you were brought into being; above all, think of the recovery from the deep of passion and from the grave of selfishness, the redemption from the shipwreck of willfulness, your re-constitution in the esteem of God, and your re-instatement in his service and honor; as often as you look upon the beautiful pillars, think of their history, and through that read the amazing history of your own soul, the sublime history of mankind, and the eternal character of God as revealed in the Lord Jesus Christ.



Paul Before Agrippa¹

By Lyman Abbott

For the fourth time Paul presents his defense. For the fourth time he seizes the opportunity which is offered by a false accusation to preach the Gospel; illustrates the injunction to be instant in season and out of season, proclaiming the truth whether men will hear or whether they will forbear. He preaches a great sermon, though he has but three for a congregation—Festus, Agrippa, and Bernice. He preaches the profoundest truths of the spiritual life—sin, regeneration, divine forgiveness, resurrection, and eternal life—though of his hearers Festus is a cold and skeptical Roman, Agrippa is an ambitious and lustful man of the world, and Bernice is leading a life which makes her infamous even in that age of almost universal lawlessness. To this utterly hostile court, apparently hopeless of approach by any spiritual consideration, Paul tells again the story of his early life, his Pharisaic zeal, and his marvelous conversion, and so leads on to a proclamation of the gracious power of God to turn the blind from darkness unto light, the bound from the power of Satan unto God, "that they may receive forgiveness of sins and inheritance among those which are sanctified by faith." He grows more earnest and impetuous as he proceeds, until he reaches a climax in an appeal the directness of which is veiled but not concealed in the following words:

"Having therefore obtained help of God, I continue unto this day, witnessing both to *small* and *great*, saying none other things than those which Moses and the prophets did say should come: that Christ should suffer, and that he should be the first that should rise from the dead and should show light unto the people and to the Gentiles."

The full significance of the words which I have italicized does not escape the spiritually dull but intellectually alert Festus. He sees their force: the same divine condemnation rests upon, the same divine grace is offered to, king and peasant, Roman and Jew, judge on the bench and beggar at the door; and he breaks in with his impatient interruption, "Paul, thou art beside thyself; much learning doth make thee mad."

Festus is a type of a cold and conscienceless nature; only intellectually keen, but spiritually dead. His skepticism is a type of that which such natures constantly put forth as a cover and self-protection from the arrows of the

truth. For, in the first place, we are to note that this interruption was itself a witness that the truth had touched the conscience of Festus. The fire of Paul's enthusiasm had affected him. He must find some parry from the sword-thrust, some intellectual explanation of the phenomenal man who stood before him, something to satisfy his intellect and to quiet his conscience. He was too keen-witted to be indifferent. In this respect he differed, as we shall presently see, from Agrippa. A great deal of skepticism is of this description.

This, however, is not all. The interruption of Festus was more than half honest; and, in so far as it was not, the dishonesty was an unconscious dishonesty. To men of a purely intellectual activity the moral enthusiasm seems a sort of craze. They simply cannot comprehend the zeal which makes missionaries and martyrs, which does and dares and suffers with utter unselfishness for love's sake, with utter unworldliness for the spirit's sake. To Festus now, as to Festus then, revivals of religion, and conversions, and sweet communings with invisible beings, and worship addressed to the Unseen, and service fastening its eyes upon and drawing all its inspiration from an invisible Christ, seem only forms of fanaticism. The joy and hope and patience and courage and strength which Christianity affords, Festus still calls a dream; Christianity, with its ministry of inspiration, its enfranchisement of woman and the slave, its hospitals, its schools, and its churches, its missionary service and its martyrs' lives and deaths, he counts a craze like the Crusades; and Christians are, to him, but the fanatic followers of a fanatic leader, a nobler Peter the Hermit.

From Festus Paul turns to Agrippa, hitherto a silent and curious but morally indifferent and unconcerned spectator of the scene. Agrippa, a son of Herod, familiar with Jewish history, with Jewish belief, with the Jewish Scriptures, and intellectually a Jew, not a pagan, believes, or at all events thinks he believes, in Jehovah, and in the Bible and the ritual of the religion which recognizes Jehovah as the one and only God.

"The King," cries Paul, "knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest." The King's only answer is a sneer: "Easily thou wilt persuade *me* to be a Christian!"

It seems a pity to spoil so many good sermons and exhortations, and at least one pathetic and popular hymn, founded on a total misreading of Agrippa's reply. But it is certain that it is a misreading. This is not the earnest answer of a soul wavering in the balance between good and evil, standing at the fork of the two roads which lead respectively to life and death. It is the sneer of a man of the world, wholly given over to ambition and lust, the lust of the flesh and of the eye, and the love of the world, and who does not think it even worth while to invent, or discover, or frame, as Festus had done, a reason for his rejection of Paul's message.

Moral indifference is a harder crust to break through than intellectual disbelief. The skepticism which comes of willful choosing of wrong is far more difficult to meet than that which comes of mere intellectualism mated to a nature whose spiritual faculties have never been aroused. The man who will give a reason for the unfaith that is in him, the teacher can do something to meet. The man who will give no reason, who treats the truth with a sneering or a silent contempt, is invulnerable. This is the last stage of the mortal disease whose end is eternal death.

Christian Endeavor Topics, Daily Readings: August 28—My servants shall rejoice (Isa. lxx., 13-16); August 29—Elijah's example (1 Kings xvii., 1-16); August 30—Moses's example (Ex. xiv., 13, 14; xv., 1-11); August 31—Daniel's example (Dan. i., 8-16); September 1—Joseph's example (Gen. xxxix., 20-23); September 2—Rejoice in the Lord (Ps. v., 11, 12); September 3—Topic: How a Christian can make the best of things (Acts xvii., 33-36; Ps. v., 11, 12).

¹ International Sunday-School Lesson for August 27, 1893.—Acts xxvi., 19-32.

The Religious World

Education Among the Methodists

The "Christian Advocate" of July 20 published an Educational Supplement of very great interest. It brought together in a condensed form an account of a large part of the educational work of the denomination. We select a few items which we are sure will be prized by our readers. Here is the report of the Boston School of Theology, which is a part of the Boston University, an institution which is admirably equipped and which has already exerted a large influence on the denomination, especially in New England. Among the prominent names connected with this institution are those of President Warren, who has made a reputation for himself in the department of Comparative Religions; Professor Steele, whom we well remember years ago in a very different position; and Professor L. T. Townsend, who has achieved a wide reputation as a preacher as well as a professor. The Iliff School of Theology is a part of the University of Denver. Its new building has just been completed, and will be dedicated in the autumn. This school is situated a thousand miles from any other similar one in the denomination, and is sure to do a large work in the mid-continental district in which it is located. The Garrett Biblical Institute is a part of the Northwestern University, at Evanston, near Chicago. Its President is Dr. Ridgeway, and it numbers among its professors many men who are widely known in the denomination. We make one quotation from the report of the Conference Visitors which is worthy of being read by all Christian workers, and especially by all interested in theological education:

A wise ministry will qualify itself to meet each new phase of human activity. It has become apparent that the excitement over questions relating to labor and capital is not an evanescent agitation. The aroused masses are misled by ignorant agitators. Capitalists are also in need of enlightenment. The minister for to-day must be qualified to speak effectively on the whole economic situation. Your Committee are of opinion that the theological school should prepare the young preacher to meet existing doceological needs. We respectfully suggest that steps be taken immediately, or as soon as practicable, to found in the Garrett Biblical Institute a Chair of Social Ethics.

Another theological seminary, and perhaps the most prominent in the Church, is that at Madison, N. J., known everywhere as the Drew Seminary. Its President is the Rev. Henry A. Buttz, D.D., the right man in the right place, and a man who can never be elected Bishop without being called to a position inferior to the one which he now occupies. Associated with him are other men well worthy of the confidence of their Church and abreast of the times in which they are living. Among the other theological schools of which we find mention made we notice the De Pauw School of Theology, which is a part of the De Pauw University of Indiana, and the U. S. Grant School of Theology, which is part of the University of Chattanooga. This Educational Supplement of the "Advocate" has a long list of seminaries not theological which are doing a great work for their Church, but which are too numerous for us to mention here. Some of the Methodist colleges, like Ohio and Northwestern, are among the largest in the country. Almost every Conference has its own seminary. The day is past in which the Methodists can be looked down upon by any because of lack of culture. They are leaders in the New Education; and they are the most numerous of any branch of the Christian Church in the United States. Wherever Methodism goes education quickly follows.

Home Culture Clubs The Home Culture Clubs, while they do not, in the strict sense of the name, belong to the religious world, yet do belong to it inasmuch as they are leading men toward the highest life. As the name implies, they are based on the principle that for rich or poor, cultured or rustic, "there is no place like home." Their aim is, through public spirit, intelligence, and love, to bring to each home just what it lacks. In size they vary from three to thirty members, averaging six. Each club consists of one or two leaders and one or more members, the leaders differing from the members only in using a certain molding and initiative power. The place of meeting is in the homes of the members, or in club-rooms fitted for the purpose. The force which holds the clubs together is the monthly Letter issued by the General Secretary, chronicling and suggesting work. In Northampton, Mass., about

five years ago, the Home Culture Clubs were started by Mr. George W. Cable, and vitality and organization have since been given them by their Secretary, Miss Adeline Moffat. At present there are five hundred members and fifty clubs, scattered through many States. Each club chooses its own line of work. This work has included astronomy, gymnastics, writing, arithmetic, magazines, travel classes, dramatic and debating societies. Besides the regular club work, the reading-rooms in Northampton are open every night, and every Saturday night about seventy boys from the streets are interested in games or a dramatic entertainment. A Home Culture Club is characterized by personal intercourse between people of differing advantages and difficulties. Artists, domestics, street-boys, college girls, mill hands, and day laborers, through the one hour a week of club life, become firm friends, and learn to sympathize with each other's sorrows, to bear each other's burdens, and thus ennobled and beautify their own lives.

Independent Congregations The Census tables give the facts concerning independent congregations, and they are valuable as showing how far the movement toward independency has progressed. The churches are numerous enough to be called an Independent denomination. In faith they vary widely. In doctrine some are Presbyterian, some Methodist, while many are akin to the Adventists and other bodies. They have no general organization among themselves. Some are organized on a union basis, and receive part of their support from members of other denominations. There are 156 organizations, with 14,126 members, and property valued at \$1,486,000. These independent congregations are to be found in many of our States, but they have their largest representations in Indiana, Kansas, and California. Alabama and Georgia have each one organization; Maine and Connecticut have three each; and Alaska has one. Several of our leading men of thought, both of New York and the West, are connected with these congregations, believing them to be in accordance with the primitive Church—"without any general organization." Probably the most prominent of these independent congregations is the Church of the Strangers in New York, of which the Rev. Dr. Deems is pastor; the Christian Alliance, of which Dr. Simpson is pastor; the churches in Chicago under Drs. Swing and Thomas, and that in St. Paul under the Rev. S. G. Smith, D.D.

English Colleges Until 1870 the English universities were closed to Nonconformists. As a consequence, in different parts of England colleges were founded for the purpose of providing training for those outside the Established Church. At first they had courses in arts as well as in theology; since the opening of the universities to Dissenters, by process of evolution, these colleges have become chiefly theological seminaries, although some of them still continue art courses. Two of these colleges—Hackney, at Hampstead, London, and Lancashire, at Manchester—have just held their anniversaries. That at Lancashire was the jubilee celebration. These colleges are beautifully equipped as to buildings and grounds, although insufficiently provided with professors. Two or three men there do the work that is distributed among eight or ten professors in our American seminaries. The Principal of Hackney College is Dr. Cave, who is widely known as an author and a vigorous thinker and writer. The Principal of Lancashire is Dr. Caleb Scott, who for many years has rendered valuable service in his present position. Among the speakers at the Hackney anniversary were Mr. Albert Spicer, M.P., Chairman of the Congregational Union of England and Wales; Principal Cave; the Rev. W. J. Dawson, who has recently been called to the pastorate of the Highbury Quadrant Church, of which Dr. Bevan was formerly pastor; and Dr. Joseph Parker. Among the speakers at Lancashire were Principal Fairbairn, the Rev. Dr. John Brown, the Rev. Dr. Mackennal, and many others who came with congratulations for the jubilee meeting. While many of our American seminaries have a much fuller equipment of professors, we know none that has finer buildings and grounds than Lancashire. It is worthy of a place in Oxford or Cambridge, and would not suffer in that environment. New College is also in London, and has for its Principal Dr. Vaughan Price, who

had a distinguished career as a pastor before he began the work of a professor. The subject which occupied most attention at this anniversary was the importance of a thoroughly trained ministry. This subject is attracting much attention in England, and the discussion was all in favor of greater insistence on intellectual training. Dr. D. W. Simon, who has just been chosen Principal of the Yorkshire College, is well known in the United States, having been associated with Professor Park as editor of the "Bibliotheca Sacra," and having several times been in this country. He succeeds the late Dr. Falding as Principal of Yorkshire. A farewell reception has just been given to Dr. Simon in Edinburgh; it was a noble tribute to his fidelity in the position which he has occupied for many years. The sentiment of the meeting was voiced by Dr. Adamson, who said he had found Dr. Simon "a man, a real man, a Christian man—the noblest work of God." Yorkshire College is much to be congratulated on having secured Dr. Simon for this important position. It is unsafe for those at a distance to express positive opinions concerning affairs in another country, but we venture to say that it has always seemed to us very unfortunate that there are so many institutions in England doing the same work. It is easy to understand how they were started. If some principle of combination could be adopted, by which the number could be greatly diminished, and the few left given much larger endowments, we think it would be better both for the institutions themselves and for the churches which they are intended to serve.

Few men in the theological world are so prominent as the young and brilliant Professor Harnack. His name is almost as familiar in England and America as in Germany. The recent controversy concerning the use of the Apostles' Creed, in which he has played a prominent part, has brought him even more conspicuously before the public than formerly. But his work is of a quality which needs no advertising, and he is already one of the most positive forces in the science of theology. Our readers will, therefore, be interested in the following sketch of him, which the Berlin correspondent of the London "Christian World" has furnished the readers of that paper:

As to Professor Harnack himself, he is singularly young in appearance. His reputation and position in the university give him a place among the best, and he is only forty-two. There is nothing in his dress or manner to suggest that he is a living encyclopædia of theology, or to distinguish him from an energetic young man of business. But as soon as he begins to lecture, one feels that his reputation has done him less than justice. He scarcely uses a note, his voice is never monotonous, and his face is a constant study, as the light and shade of earnestness and humor play upon it. Every point in the lecture is clearly developed and illustrated, and then driven home by a vigorous summary in simple and impressive German. He is not still for a moment. Sometimes at his desk and sometimes sitting on it, at one end of the platform or at another, he fixes the attention of his class at one time with a flashing eye and knitted brow, and then with a bright smile and humorous gesture. He impresses me as the most *human* theological lecturer I have ever heard.

Valuable statistics have recently been published at Calcutta giving the clearest account we have seen of what has been actually accomplished by the Christian missionaries in British India. There are about sixty-five Protestant missionary societies at work in that country, and these societies employ 857 ordained missionaries, 711 ordained European lay helpers, 114 European and semi-European lady assistants, teachers, etc., and about 3,500 native lay preachers. The number of native Protestant Christians is 560,000, an increase of 150,000 in ten years. The Christians in India, as such, are distributed as follows: 193,313 are members of the Established Church; 133,000 Baptists; 63,000 Lutherans; 37,000 Presbyterians; 32,000 Methodists; 17,500 Congregationalists. The progress in different provinces in India varies greatly. In the Punjab the Christians have increased during the past ten years 335 per cent., in Bombay 92 per cent., in the Bengal districts and the Madras Presidency about 30 per cent. During the last forty years the number of Christians has increased from about 91,000 to 550,000. The number of mission pupils has increased during the last decade 92,000. According to the latest reports there were in these schools about 280,000 pupils—namely, 175,000 boys and 105,000 girls. The Sunday-schools have an attendance of about 136,000. In India there are now 138,000 public and private schools, with a total attendance of about three millions and a

half; but in that Empire there still remains a population of 270,000,000 who can neither read nor write. The total population of the country is 288,000,000, and the adherents of the various religions are divided as follows: Hinduism has 207,500,000, or 75 per cent. of the entire population; Islam claims 57,000,000, or about 20 per cent.; Buddhism has 7,000,000, or 2.48 per cent.; Christians have 2,225,000, or only about .80 per cent. of the population; Parseeism has 89,887. While the Hindus and the Mohammedans have increased only 10.74 per cent. in the one case, and 10.70 in the other, and the Buddhists exactly in proportion to the rate of increase of the population, the Christians have increased 22.16 per cent.—a much larger increase than the rate of population or the progress made by any other religion in India.

Gleanings

—The Rev. J. H. Hatch, of Oswego Falls, N. Y., has been chosen President of Redfield College, Redfield, S. D.

—The World's Sunday-School Convention meets at St. Louis August 31 to September 6. Among other things to be considered, there is a new plan for Bible study in the schools. With the present year the third seven years' course of the International Sunday-School Lessons will come to an end.

—The Interdenominational Bible Conference at Asbury Park is now in session. "The time and work of the Conference," the circular says, "will be largely devoted to the consideration of questions of authorship, dates, and integrity of those books of the Bible most assailed by the so-called Higher Critics." Many well-known scholars will address the Conference.

—We are asked to state that the evening Bible school of the Young Women's Christian Association, 40 Berkeley Street, Boston, will reopen the first week in October, with many additional advantages for young women who desire a systematic course of Bible training preparatory to entering on different lines of Christian work. Not only Bible courses, but also lessons in domestic science, industrial training, nursing, and other branches, are given.

—A newspaper dispatch says that it is now settled that Lane Seminary will be open this year. The Rev. E. D. Morris, who was empowered to select a new Faculty when the Rev. Dr. Henry Preserved Smith resigned, has about concluded his work. Taken as a whole, the Faculty is anti-Briggs. The conservative list is headed by Professors Fullerton, a graduate of Princeton College and Union Seminary; McCauley, President of the Ohio Christian Endeavor Union; Williams, of Franklin College, and Scoville, of Wooster University.

—The Presbyterian Board of Foreign Missions in this city has received a letter from Secretary of State Gresham, in which he pledges the Government to do all that is possible to compel the Porte to punish the perpetrators of the latest outrage upon an American missionary in Turkey—that upon Miss Anna Melton, which took place last June in the village of Duree, Turkey. The American Minister at Constantinople has been directed "to press for an immediate and thorough investigation of the circumstances of the case, for the adequate punishment of those found guilty, and for the future protection of our missionaries residing in Kurdistan."

—The Methodist Missionary Society has received a letter from the Rev. Leslie Stevens, Superintendent of the Central China Mission, under date of Nanking, June 27. He says: "We do not fear the Geary Law for the present, but when China means to retaliate she will give the United States a lesson in eating humble pie which will not be forgotten soon." Mr. Stevens quotes a dispatch from Tientsin to the "North China Daily News" which says that the Viceroy, Li Hung Chang, has told Dr. Macgowan that the Chinese Government should have retaliated promptly on the United States, but that he now approves the arrangement of a new treaty on terms of reciprocity.

—Bishop John P. Newman, of the Methodist Episcopal Church, who has been visiting the missions in South America, has been absent about four months, and his tour has covered about 14,000 miles. On his return last week Bishop Newman said to a reporter: "The Methodist Episcopal is the only one of the Protestant denominations which has missions in the South American countries. The Roman Catholic Church is the dominating one. The Church of England is established in the cities, but it is for the English who are there, not for the Spaniards. So it is with some of the Protestant denominations of this country. I found that our church has property worth about \$700,000. From fifty to seventy-five men and women are engaged in teaching or preaching. There are 4,000 communicants and about 15,000 adherents of the Methodist Church."

Books and Authors

Recent Text-Books of English Literature¹

It is clearly evident that the deductive and the biographical methods of teaching English literature have gone, for the moment at least, into disuse. Only a little time since, instruction in literature was carried on solely by the giving of descriptive and narrative summaries of the personalities and surroundings of men and women who were writers. There was a morning or academic lecture, in which, with steady seriousness, the professor gave the date at which, the place in which, and the circumstances under which the writer wrote. And there was an evening or lyceum lecture, in which, with diverting anecdote and humorous comment, the professor told the student to whom the author was married, what the author ate and drank, and what in general the author did when he was not writing. At this second lecture it was usual to read a few bits of the lighter utterances of the writer under consideration, which selections represented for most of the audience their entire basis for appreciation of this particular writer's work and genius. Modern scientific activity has changed all this. The method in vogue at the moment is clearly borrowed from the laboratory investigations of scientific workers. A set of writings is given to a student, and to him is propounded a problem—usually a problem concerning the relationship, origin, or nature of the literary matter under investigation. The student certainly reads the books, probably gets discipline and knowledge of method, possibly solves the problem. Such a method has its advantages and its defects. Its main advantage is that the discipline afforded by it makes stable the uncertain status of certain cultural studies; its main disadvantage is that it dehumanizes the humanities and tends to substitute logical analysis for appreciative acceptance.

Criticise them how we will, however, the new methods are in vogue; and we have chosen the three text-books here reviewed as good examples of modern usage. Mr. Pancoast's work consists in great part of fifty-three selections from English authors, beginning with Chaucer and ending with Tennyson. These selections are classified into four historical groups: the first, which Mr. Pancoast calls the "Period of Preparation," extending from 670 to 1400; the second, called the "Period of Italian Influence," extending from 1400 to 1660; the third, here called the "Period of French Influence," extending from 1660 to 1750; and the fourth, called the "Modern English Period," continuing from 1750 to the present time. Each section is prefaced with a brief discussion upon the influences from without which have helped to form the literature, and upon the characteristics peculiar to the period. There is a map of literary England; and there are helps in the form of tables, indexes, and bibliographical notes and references. All this apparatus has a suggestion of modernness, and the plan of the book is certainly conceived in the modern spirit. But the work is not really modern. It has the traditional characteristics of the Lyceum lecture, with illustrating poetical selections out of which it has apparently been developed. It purports to give a study of the historical development of the literature; but it covers the entire period anterior to Chaucer in a few pages; and on page 7 gives a table of the entire four periods which is so absurdly inadequate as to be humorous. Among the writers contributing to the "formation of the English language" are gravely set down, as "Early Bards, about 500-600," the "Britons or Celts" Llynarch Hen, Taliesin, Aneurin, and Merlin. It is a pity that Mr. Pancoast did not find room to print the original texts of these English poems of the sixth century, that the debt of the English language to them might be mathematically computed in the modern manner, for we greatly fear that no one but

Mr. Pancoast has ever seen them. And, coming down to events concerning which information is accessible, we find a singular desultoriness, as of an illustrated lecture, in the accounts given. Of the fifty-three selections, forty-six are bits of poetry of the afternoon sort; and the whole range of prose literature is represented by seven essays—three from Addison, one each from Bacon, Lamb, Carlyle, and Macaulay. It appears that "considerations of space" have determined for Mr. Pancoast the representative character of an author. Hardly more than a score of authors are illustrated, and most of these very meagerly. The book is not really modern. The hands are the hands of the inductive worker, but the voice is the voice of the Lyceum lecturer.

A more scholarly though less pretentious work is the second on our list, the "Outlines of English Literature," by William Renton. It is a philosophized conspectus of the entire English literature, under a chronological group system, with headings expressive of the characteristics of each group. The divisions are:

- I. The Old English Metric and Chronicle (600-1600).
- II. The Renaissance (1350-1500).
- III. The Reformation (1500-1600).
- IV. The Romantic Drama (1550-1650).
- V. The Serious Age (1600-1700).
- VI. The Age of Gayety (1650-1750).
- VII. The Sententious Age (1700-1800).
- VIII. The Sympathetic Age (1800-1900).

Under these general divisions the authors and works are discussed in reference to their relation to each other and to the central literary movement of the age; and the statements made are illustrated with citations of moderate length from a large number of authors. All this seems customary in a text-book.

Yet this handbook is a modern one, as is shown in two ways in the treatment. In the first place, the manual is written from start to finish as a companion for students working in the modern fashion in a large library. The citations are not an anthology of elegant extracts, but are examples and illustrations of the propositions in the text; and the book assumes that the student has access to the literature here discussed. This is a modern attitude. In the second place, a scientific atmosphere pervades the book. There are specifications, divisions, analyses, distinctions. And there are diagrams and graphic presentations of many sorts. Some of these diagrams are simple, and some are rather complex—for instance, the one of the Romantic Drama; but all of them are very scientific, very convincing, very end-of-the-century. To send a youth to the board to do a sum in English literature is a process calculated to impress him with the notion that there is such a subject, and that something must be done about it. With or without the diagrams, however, the manual is certainly a good one.

Professor Sherman's "Analytics of Literature" is a series of essays on style and literary art, reasonably well co-ordinated, so that, as a whole, they make a very suggestive and stimulating, though slightly disjointed and crude, manual of criticism. The work is probably intended as a text-book, but we doubt if many instructors can make use of such a compound of ponderously worded German æsthetic philosophy and American mathematical diagrams as this in ordinary collegiate instruction. To propound to a college class as a principle of poetic interpretation that "the 'Ego' in the activity of appropriating poetic delight must be kept, as far as possible, from every occasion of employing itself in conscious intellectual perception or judgment" tends to soothe rather than to excite a craving for further information. But to the private reader, or to the instructor in private, the work will prove, we think, very useful. The essays are not all reminiscent of decasyllabic Teutonic æsthetics. Most of them are inductive studies—called "objective" studies by Mr. Sherman, for some reason not quite clear to us—into some of the details of style, such as meters, phrases, figures, tone-quality, and force in poetry; sentence-length, predication in sentences, clause co-ordination, suppression, and articulation in prose. Beside these are put a few chapters not very closely related

¹ *Representative English Literature from Chaucer to Tennyson*. Selected and Supplemented with Historical Connections and a Map. By Henry S. Pancoast. Henry Holt & Co., New York.
Outlines of English Literature. With Diagrams. By William Renton. Charles Scribner's Sons, New York.
Analytics of Literature. A Manual for the Objective Study of English Prose and Poetry. By L. A. Sherman. Ginn & Co., Boston.

to the rest, on the art of Browning and Shakespeare and the larger values of style. But the strength of the book is in the studies which would seem to have been made by the author at a later period than that in which he discoursed concerning the "Ego" in his activity. Two of these studies—that on sentence-length in prose and that on the coincidence of thought-stress and metric-stress in poetry—are real contributions. Both of these studies are illustrated with very modern diagrams, that of the force-stress in Browning's "Count Gismond" being almost as perfect as an architect's plan. "Note," says Professor Sherman, "what an ideal scheme of force it is. It could scarcely be improved if the author had drafted it for his poem in advance. Yet Browning was almost certainly unaware, in this respect, of what he did." We suppose his "Ego" was otherwise occupied at the moment.

It is a real sign of the times that such excellent books as these are getting themselves written. We have seemed, perhaps, not very enthusiastic in speaking of the very conscious activity set forth in them. But consciousness precedes unconsciousness, and we are hopeful. It is a proof of real interest in English literature that these books are written. We are glad to welcome them.



Novels and Tales

Mr. Marion Crawford's latest novel, *Pietro Ghisleri*, is in the main a study of modern Roman society. As such it is very far from flattering to that society; petty malignity, vulgar gossip, childish superstition, moral decay, are everywhere prevalent, if the book is a true picture. That it is, at least as far as it goes, one cannot doubt; this novel and others by Mr. Crawford prove abundantly his intimate knowledge. The one character which stands out in bright contrast is the half-English, half-Italian Laura Arden. She reminds one, in her simple honesty and true-heartedness, of Mr. Crawford's best creation—Corona, in "Saracinesca"—although she is in some other respects of quite a distinct type. Several of our old friends of the "Saracinesca" series, by the way, wander into "Pietro Ghisleri," incidentally as it were. As to Pietro himself, the reader feels that the mild cynicism and self-disapprobation of the man are a little bit affected. His past has not been worse—rather, if anything, better—than that of his fellow men of the world, and he does not seem to regret his sins in detail, but to have a general morbid idea of his own character, which idea he really enjoys thinking about. To that extent he poses. In all other ways he is lovable, witty, and high-minded. The villainy of the book is furnished by an insanely jealous and vindictive Italian woman, Donna Adele, who at a dinner manages to bring Laura's husband in contact with scarlet fever infection. He falls ill the next day—improbably suddenly, but not impossibly so, physicians say. This is certainly original, but also horrible. There is a lack of adequate motive, and, the deed once suspected by Pietro, the exposure is held too long in suspense and the possibilities of the situation are too much discussed and soliloquized over by the characters. The scene of exposure, when it at last comes, is capital in its dramatic effect. (Macmillan & Co., New York.)

Victor Cherbuliez is an author whose quality is more easily transferred into a foreign tongue than that of most French novelists. The English translation of *The Tutor's Secret* renders his easy wit and smooth flow of story-telling very well indeed. There is a facile humor in the conversation that is really quite English in manner—something like W. E. Norris's best work. The plot is, however, not at all English; it develops slowly until near the close of the book, and then becomes absolutely repellent. The most astonishing thing is that neither author nor characters seem to see anything *peculiarly* atrocious in the attempt of a scoundrel—a typical stage "bad man"—who has persuaded a mother to elope with him, and has discarded her, to afterwards urge her married daughter to the same crime. Such a fault as this goes far to spoil what is otherwise a well-written story. (D. Appleton & Co., New York.)

In *Lucia, Hugh, and Another*, by Mrs. J. H. Needell, we are not surprised to find that "Another" is the most important personage of the three. A crudely villainous papa has separated Lucia and Hugh, and has tried to force her to marry this wealthy third person. "Another" proves, however, to be a man of such noble instincts and self-sacrificing spirit (to say nothing of his somewhat overloaded gifts of talents, wealth, and brilliant mind) that he ultimately brings Hugh and Lucia together, but only after Lucia has lost her heart to "Another." Here is a pretty state of things to untangle. We leave the reader to find out how it is

done. If the book were "boiled down" about one-half, it would be better. (D. Appleton & Co., New York.)

Mrs. Amelia E. Barr's stories are always clear and fresh in tone. *A Singer from the Sea* deals with Cornwall and its fisher-people. The pretty singer, Denas, daughter of a fisher, follows her good-for-little husband to London and America, and, after a stage life of hardship, returns to her native Cornish village, where (her husband being now dead) there is happiness still in store for her. The tale makes a direct appeal to the sympathies; it will rank well among Mrs. Barr's productions. (Dodd, Mead & Co., New York.)

Mr. Howard Seely's *A Border Leander* is an amusing story of a Southern vendetta, a rustic love affair between son and daughter of the opposing houses, an adventurous reporter, and a strange elopement. The whole is high-colored and frankly farcical. (D. Appleton & Co., New York.)

The *Harvard Stories* which Mr. Waldron K. Post has published have the usual accounts of ball-game, football-game, and boat-race, and, as is also usual with such "undergraduate sketches," end in a love story lugged in as an afterthought or conventional necessity of fiction. The talk and jokes of the boys are often sprightly, and the local tone is well rendered. We fear that the characters are chosen too exclusively among the "fast set" to make the sketches truly representative. (G. P. Putnam's Sons, New York.)



Literary Notes

—After completing the novel on which he is now engaged, a story of life in New York, Edward Eggleston will confine himself to historical writing.

—Mr. Walter Pater has been chosen to fill the vacancy created in the Committee of the London Library by the election of Mr. Leslie Stephen to succeed Lord Tennyson as President of that institution.

—It is stated that the two books which have been translated into more languages than any other volume except the Bible are Dr. Smiles's "Self-Help" and Samuel Warren's "Passages from the Diary of a Late Physician."

—The series of the "Story of the Nations," published by G. P. Putnam's Sons, of this city, is being translated into the Marathi and Gujarati languages, the volumes on "Egypt," "Persia," and "Turkey" having already been published. The work has been undertaken by the tutor to H. R. H. the Prince Gaikwar of Baroda, British India, at the national expense.

—It is announced that the social side of the German Reformation will be described by the well-known English writer on philosophy and socialism, Mr. Ernest Belfort Bax, in three volumes, the first of which is to appear early in October. These volumes are expected to be an important addition to the English literature of the Reformation; for no book has hitherto been published in English which treats the Peasants' War and its causes adequately.

—Bret Harte, says the London "Literary World," cannot work except in seclusion, and when he is busy on a story he will hide himself away in some suburban retreat known only to his closest friends. Here he will rise just after dawn, be at his desk several hours before breakfast, and remain there, with an interval of an hour for a walk, the whole day. When he finishes his book, whatever it may be, he hands it to his publisher, and considers his work at an end, for he dislikes the reading of proofs as much as Byron disliked punctuating his verses.



Books Received

- AMERICAN BOOK CO., NEW YORK
Emerson, Ralph Waldo. *The American Scholar*. 20 cts.
Arnold, Matthew. *Sohrab and Rustum*. 20 cts.
Harper, William R., Ph.D., LL.D., and Castle, Clarence F., Ph.D. *Exercises in Greek Prose Composition*. 75 cts.
Swinton, William. *A School History of the United States*. 90 cts.
- A. S. BARNES & CO., NEW YORK
Roberts, J. W. *Looking Within*. \$1.
Klein, Margaret A. *The Step-Ladder*. 75 cts.
- THE F. A. DAVIS CO., PHILADELPHIA
Vought, Walter, Ph.B., M.D. *A Chapter on Cholera*. 75 cts.
- GINN & CO., BOSTON
Merrill, Elmer Truesdell. *Catullus*. \$1.50.
- THE INTERNATIONAL NEWS CO., NEW YORK
Warden, Florence. *A Terrible Family*. 50 cts.
- MACMILLAN & CO., NEW YORK
Tout, Prof. T. F. *Edward the First*. 60 cts.
Four Friends. *The Golden Treasury Psalter*. \$1.75.
Ritchie, David G., M.A. *Darwin and Hegel*. \$2.50.
Smith, Vance G., B.A. *The Bible and its Theology*. \$1.75.
Hawkins, C. C., M.A., A.I.E.E., and Wallis, F., A.I.E.E. *The Dynamo*. \$3.
Le Gallienne, Richard. *The Poems of Arthur Henry Hallam*. \$1.50.
- F. H. REVELL CO., NEW YORK
Ogden, Robert C. *Pew-Rents and the New Testament*.
- CHARLES SCRIBNER'S SONS, NEW YORK
Stories from Scribner. *Stories of the Sea*.

With Our Readers

I.—Correspondence

A Long Journey

To the Editors of *The Outlook*:

Mrs. E. M. Denney, of Ashland, Ore., has received by mail a living rose-tree from the Garden of Gethsemane. It was sent by Mr. T. J. Alley, of the Jewish Relief Mission at Jerusalem, in appreciation of that lady's untiring work for the Relief Fund. The plant was packed in a condensed milk can, the package weighing less than a half-pound, which is the weight-limit of the international post. The brave little traveler is growing beautifully in its new home, and boasts of having accomplished the longest voyage ever made by a living rose—fully 11,000 miles, and almost to the very longitudinally opposite point of the globe. J.

The Mountain Whites

To the Editors of *The Outlook*:

We have within a few miles of us a community of the class known as Mountain Whites, and answering to the general features of those further South described in your paper from time to time. For the past three years we have been trying to reach these people, and we find them wonderfully responsive to our efforts. The pastor of the Episcopal church at Ivy has built, mainly at his own expense, a neat church within easy reach of the settlement, and twice a month preaches to them, while every Sunday afternoon a flourishing school is held.

In the spring some two or three of us organized a sewing and singing class for girls, large and small, which has succeeded beyond our expectations. It is held once a week, and at first met in the churchyard, but recently a hall has been given for our meetings; and now we are anxious to gather in the boys and young men as well. Our pastor, and such Christian gentlemen as will work, will give an evening of each week to entertaining these boys in innocent, wholesome amusements, provided we can get our hall fitted up suitably. Would not some of the churches send us a second-hand magic lantern? or stereoscopic views, or kaleidoscope, or illustrated papers, or pictures, or anything that will attract and interest? Or might we even hope for a discarded harmonium or other musical instrument? We are not able to purchase these things, and yet without them the boys and men will not come. Our pastor, who is an earnest, Christlike man, and has great influence among these people, proposes to give them a religious talk in connection with the entertainment, and it seems to promise an almost greater influence for good than the church itself. Anything sent should be addressed:

(Rev.) F. W. NEVE,
Ivy Depot, Albemarle Co., Va.

Dante and the American Board

To the Editors of *The Outlook*:

There is no question about the orthodoxy of the great poet. He was steeped in the religious ideas of his age as strongly as John Knox was in those of his time. He preceded Jonathan Edwards in the discussion of the freedom of the will; for, in fact, the "Commedia" is an exhaustive illustrated treatise on that subject. Commentators have been much bothered as to whether Dante is stating his belief or only allegorizing; but he says in a letter to Della Scala: "If the work be taken allegorically, the subject is man—how, by action of merit and demerit through freedom of the will, he justly deserves reward and punishment." He had considered the state of the heathen after death: a man born on the banks of the Indus, where there was none to speak of Christ, good as far as human reason sees, but "unbaptized he dies and void of faith." Dante discusses the matter very much as St. Paul does, preferring to leave the solution to the justice of God. But he allows a hope to spring up in his heart that this heathen and

his fellows may be judged mercifully. "Lo! of those who call Christ Christ there shall be many found in judgment further off from him by far than such to whom his name was never known" (Paradise, Canto 19). In the next canto the Trojan Ripheus is one of the glorified spirits forming the eye of the eagle. Dante evidently came, after much dubitation, to think none beyond hope save those "who are dead in sin and have made evil their good." He had evidently pondered over the Epistle to the Romans and that burst of the great-souled Apostle: "O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out! for who hath known the mind of the Lord, or who hath been his counselor?"

Dante lived over six hundred years ago, St. Paul nearly two thousand years ago, and neither of them dared to assume that they knew the mind of God in relation to the heathen, but, finding their never-failing joy in the mercy of God, dared to hope that this mercy could be extended to righteous heathen without impinging upon God's justice.

But in this age missionaries are excluded, not only from expressing a belief similar to that held by these ancient Christians, but from entertaining a hope that Christ may in some way hereafter be revealed to the heathen as he revealed himself to the spirits in prison immediately after his descent into the world of the unseen. R. G.

Lenox, Mass.

II. Notes and Queries

1. Please tell me what is meant by "Messianic prophecy." I had supposed it meant the passages directly foretelling, with more or less clearness, the coming and character of the Messiah. But in Dr. Blakeslee's lesson on the preparation of the world for Christ's coming, the passages referred to are Gen. iii. 14, 15; "I will put enmity between thy seed and her seed," etc.; the promise to Moses, "I will raise up a Prophet like unto thee," the promise to David of the splendor of Solomon's kingdom and its continuance, etc. Are these properly Messianic prophecies? Do you think, in the first one from Genesis, the writer had in mind the thought of the serpent as the type of evil, and that he spoke his conviction that the human race should eventually conquer in the conflict with sin? Or are these meanings read into the passage, while confessedly foreign to the writer's thought? Are not all the other references clear allusions to the history of the times? Or is this true of all Messianic prophecy, and is its application to Christ the afterthought of succeeding times? Please tell me where I can get clear statements on the subject, in accord with the best thought of to-day. 2. What is Dean Stanley's authority for his translation of "Talitha cumi" (Mark v., 41)? I have never found it in any commentary or note-book. Why is it not given if his beautiful rendering is correct? T. R. R.

1. Your general idea is correct. Dr. Briggs's book on "Messianic Prophecy" and Professor W. R. Smith's article in the "Encyclopædia Britannica" may be consulted. The proper substance of truly Messianic prophecy is its ethical hope, its promise of a righteous Judge, Redeemer, and King. Around this nucleus is grouped a variety of oracles in which religious imagination has found the Messianic idea, but whose Messianic reference is disputable. Such are the passages you quote. 2. The writer having neglected to give reference to book and page, we cannot hunt it up for answer. The Revised Version gives the proper meaning.

Can you inform me where I can find a poem which appeared in *The Christian Union* some years ago, commencing:

"There was an old woman as always was tired,
She lived in a house where help wasn't hired?"
Also, where is to be found the sentence, "He tem-
pereth the wind to the shorn lamb"? O. S.

The first poem was, if we remember rightly, copied by us from the daily press, in which it has been floating about for some years. Perhaps some reader can send us a copy to reprint. 2. Laurence Sterne in "Maria." Henri Estienne had written (A.D. 1594), "Dieu mesure le froid à la brebis tondue"—literally, God measures the cold to the shorn lamb.

In reply to inquiries as to how the bank statement which is found weekly in our Financial column is made up: First, the increases

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or decreases are made up on the plan of a general average. The increase or decrease, for instance, of specie and legal tenders does not represent the actual changes in these, but the average changes, estimated by taking to account the amount and the day of the week on which the amount was added or withdrawn. The addition of \$1,000,000 (as an example) of specie in the middle of the week would only count, in the average, as \$500,000 increase in the weekly statement. The method for ascertaining the increase or decrease in the reserve is by computing the net increase or decrease of the two items, specie and legal tender, and then by adding or deducting from this sum of increase or decrease one-quarter of the increase or decrease of deposits; the reason for this is that the item of deposits is a liability, and the law calls for a reserve equal to a quarter of the liabilities. We will illustrate: Supposing there has been an increase of \$1,000,000 in specie, and a decrease of \$500,000 legal tenders, and a decrease in deposits of \$2,000,000, these figures would show a net increase of \$500,000 in the first two items named, which (if deposits were the same as the week previous) would make the reserve \$500,000 increase; but as deposits are decreased \$2,000,000, that decrease releases 25 per cent. of the reserve due to the \$2,000,000 decrease in deposits (which item, you will bear in mind, is a liability), and that released 25 per cent. of reserve counts as increase in reserve. The reserve has, therefore, increased the net amount of increase in specie and legal tender (which is \$500,000), plus the \$500,000 reserve released because of the decrease in deposits; and the increase in reserve is, therefore, \$1,000,000.

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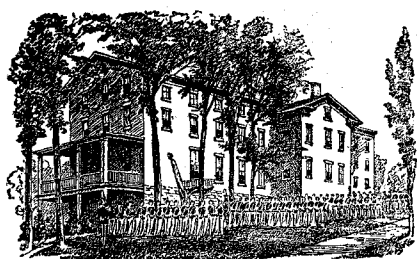
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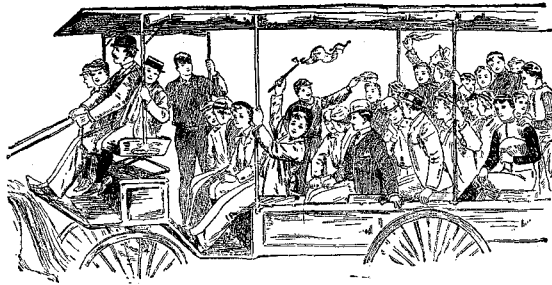
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Financial

With the money market fortified by over \$37,000,000 of Clearing-House certificates, which is the aggregate amount issued at the present writing, it is not strange that the New York City money market is easy; rates range from 2 to 4 per cent. on the Exchange for call loans based on these bank credits, and the scheme which has provided for this new creation of funds seems to provide ample funds for bank exchanges here in the local markets. But the abnormal condition of the general money market consists in the fact that all kinds of paper currency, and gold, and, in a limited way, silver dollars, are being bartered for and sold over counters, payable for in city bank funds, at a premium of from 1½ to 4 per cent. The scarcity of small bills, from ones to fives, which are essential for the payment of weekly wages to the vast army of employees in every branch of industry, has forced this premium. Before this feature in the money supply, caused by the hoarding of currency, became prominent, the price of foreign exchange had admitted of gold shipments, and orders had been sent abroad for some \$15,000,000 of gold or more, all of which has arrived, and has entered into our supply of currency; this opportune influx of gold has relieved the scarcity caused by the locking-up process, to some degree; yet the premium, or bonus, being paid for currency and gold made it profitable to import more gold notwithstanding an advance in sterling bills, so that banks and bankers have ordered at least \$10,000,000 of the yellow metal, with the prospect that other large orders will be sent. This sudden depletion of the reserve of the Bank of England for our account caused that bank to raise its rate of discount to 4 per cent., with the prospect of another advance next Thursday. But the Bank of France, with her great accumulation of gold, has opened her vaults to our demand and relieved the drain on England.

Gold promises to come here now with the same speed, and in like quantities, with the drafts made on us by both the Banks of England and France during the first five months of the year, so that we are getting our own back again. In addition to this increase of resources, together with the local expansion of credits by the banks by way of the Clearing-House certificates, the United States Treasurer reports that application for some \$18,000,000 of new bank currency has been applied for by the National banks, based on Government bonds which the banks have been able to secure at low prices because of the necessities of savings banks, which (taking all these sources) is certainly rapidly increasing our available funds; and when hoarded money is fully let loose again, we shall realize this expansion in all its magnitude. It is reported that time money to a limited degree is in the market, at 6 per cent. for six months, and that maturing loans are being renewed at this rate. The banks have sent little currency West or South this week, having refused to furnish legal tender for interior shipment, although the demand is persistent, while the increase to the banks through the Sub-Treasury for the week is over \$4,000,000. On the whole, a sensible feeling of relief from the pressure of a week ago is being felt, and it is believed that we are definitely and rapidly improving in the process of easing from the great stringency. Suspensions of banks and institutions, of corporations and individual enterprises and firms, have been going on during the whole week, and probably will go on in an extraordinary degree for some weeks to come, though, let us hope, with diminishing force.

The effect in the money market of the relieving agencies referred to, and of the meeting of Congress in extra session, has been to inspire more confidence in values, and, with much halting and reacting, the list of Stock Exchange shares has made an average advance during the week, but with many inactive shares yet unaffected. The bond list is relieved from the great pressure of liquidation, and prices there have also made some progress. The feature in both of these markets is the one of restricted demand. The buying power is limited. The market has been a great invalid, and recuperates very slowly. Railway earn-

ings are, of course, becoming somewhat unfavorable; with a drastic shrinkage enforced in all kinds of business, this is inevitable for the time being. The bank statement is as follows:

Loans, increase	\$3,078,200
Specie, decrease	2,305,000
Legal tender, decrease	408,000
Deposits, decrease	741,700
Reserve, decrease	2,527,575

This leaves the banks with a total deficit in their reserve of about \$16,500,000. Money easy at close at 3 per cent.

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Surplus over all Liabilities 141,428 86
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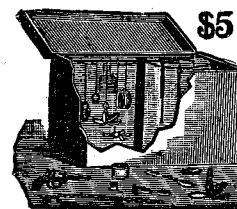
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Recreation Department

The Outlook

A New Steamer

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The construction of the hull of the new passenger steamer for the Fall River Line is now nearly finished at the yards of the Delaware River Iron Shipbuilding and Engine Co. (formerly the John Roach Ship-yard), Chester, Pa. This vessel will be the finest specimen of marine architecture and building thus far produced. She will be launched in August, 1893, and it is expected that she will be completed in time for the summer season of 1894.

She is larger and will be of greater carrying capacity for both passengers and freight, and even more elaborately finished and furnished, than the Puritan, being 20 feet longer; she will have double inclined compound engines instead of compound beam engines; boilers of the Scotch instead of the Redfield type; while her dining-saloon will be on the main deck instead of in the lower saloon. A larger boat even than the Puritan is needed for the increasing business of the line, and the new boat is as wide as any dry dock in New York City will admit. The double inclined engine, having practically no centers, lessens the vibrations, and it is expected that the new boat will be as steady as the Plymouth, which vessel is, in this particular feature, considered a wonder.

The dimensions and proportions of the new boat are as follows:

Length over all	440 feet.
Length on water line	424 "
Breadth of hull	52 " 6 inches.
Breadth over guards	93 "
Depth of hull, molded	21 " 6 "
Draft of water	12 " 6 "
Displacement	4,550 tons.

The arrangement and general proportions of decks will be the same as in the Puritan.

The machinery will consist of a double inclined compound engine, in general arrangement like that of the Plymouth of the Fall River Line. There will be two high-pressure cylinders, each 51 inches in diameter, and two low-pressure cylinders, each 95 inches in diameter, all having a stroke of piston of 11 feet.

Her wheels will be of the feathering type, 35 feet in diameter and 14 feet face.

There will be ten return tubular boilers of the Scotch type, each having three corrugated furnaces, giving a total grate surface of 850 square feet. There will be two superheaters, supplied with steam by the ten boilers; and two smokestacks as in the Puritan, and similarly arranged.

The boilers will be 14 feet in diameter and 14½ feet long, constructed for a working pressure of 150 pounds per square inch. Indicated horse-power, 8,500. The boilers will be arranged for natural or forced draft, at will.

The quarter-deck of the new vessel will be considerably larger than that of the Puritan. The dining-room will be more spacious, and will accommodate far more persons at one time. From the quarter-deck a main staircase will lead to the grand saloon. Between the quarter-deck and the dining-room will be a vestibule opening upon both the dining-room and quarter-deck. From this vestibule stairways will lead to the grand saloon above, and to the men's berth-room and kitchens below. There will be no berths or sleeping-rooms in the dining-room.

The dining-saloon will seat 280 people at one time. Its finish and decoration will be on an entirely new and unique scheme, and will surpass anything of the kind to be found in any other boats of the line.

Aft of the dining-room will be located the ladies' cabin, approached by stairway from the main saloon. As is the case with the Plymouth, the engine and machinery will not be found above the main deck in any part; and all the space upon and above this deck will be available for any other purposes in the economy of the boat.

The boat will have a capacity for 1,400 passengers, and a cargo capacity for 800 tons.

The saloon deck will be twenty feet longer than that of the Puritan, and the boat will have many more staterooms than are to be found in the Puritan. She will also have many more parlors and large rooms.

The construction of double hull and compartments is the same as that of the Puritan, as will be also that of her decks and promenades.

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has met with marked success in opening its dormitories for the accommodation of World's Fair visitors. Hundreds were turned away in July, but there are a number of rooms available for August and September. Full information can be had by addressing at once F. G. Cressey, Chicago, Ill., University of Chicago.

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—A medallion of Jenny Lind is to be placed in Westminster Abbey, near Handel's monument.

—Mme. Paul Bonnetain has just reached the banks of the Niger, after a solitary and dangerous ride through the African bush.—*Mail and Express.*

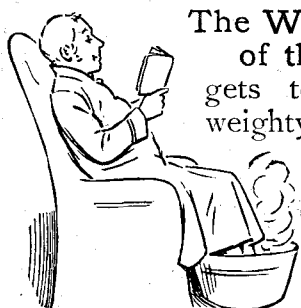
—Colonel Andrew Jackson, of Nashville, Tenn., grandson of President Andrew Jackson, is preparing to fit up a house in Cincinnati after the style of the famous Hermitage, near Nashville. Nine rooms will be filled with his collection of furniture, etc.

—Miss Evelyn Smith is keeper of the county jail in Kent County, R. I. She inherits her office, it having been held in direct line in her family since the Revolution. When her predecessor died, she was the only one of the family left to succeed to the keys.

—Babu Sarat Chandra Das, a Bengali pundit, who lived for some time in a Buddhist monastery at Lhasa, and who brought back with him a thorough knowledge of Thibetan language and literature, is now engaged upon an exhaustive dictionary of Thibetana, to be published by the Government of India.

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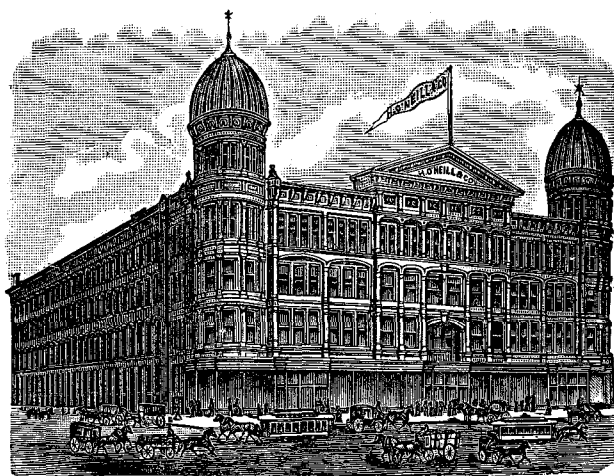
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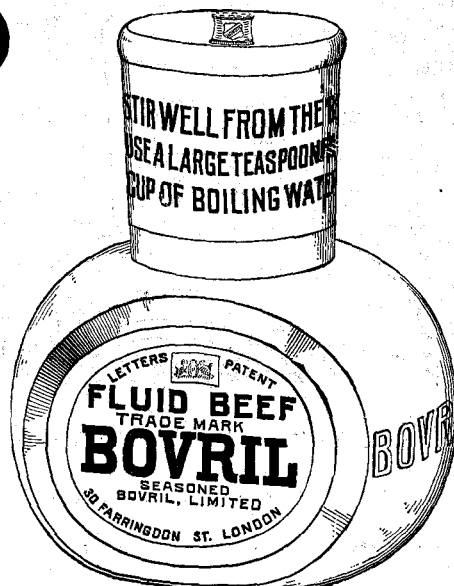
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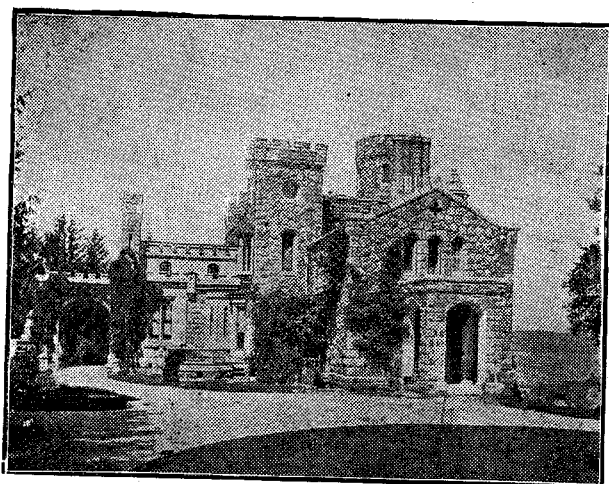
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